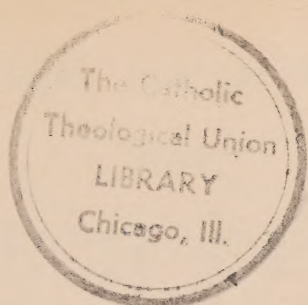




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THE HISTORY OF THE CHURCH OF GOD

FROM THE
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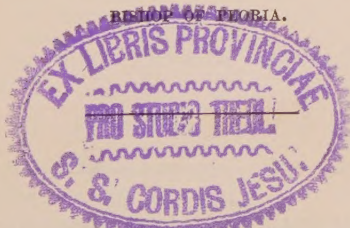
PART II—CHURCH HISTORY

BY
REV. B. J. SPALDING

WITH PREFACE BY

RT. REV. J. L. SPALDING, D.D.

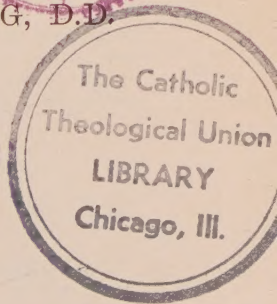
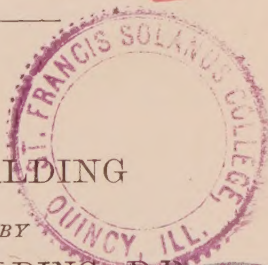
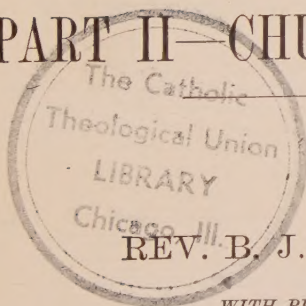
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HISTORY OF THE CHURCH.

FIRST EPOCH.

FROM THE FOUNDATION OF THE CHURCH TO THE REIGN
OF CONSTANTINE (A.D. 33-312).

PART I.

THE FULNESS OF TIME—PENTECOST—PROGRESS AND STRUGGLES OF THE
INFANT CHURCH—MARTYRDOM OF STEPHEN AND CONVERSION OF
SAUL—DISPERSION OF THE APOSTLES—COUNCIL OF JERUSALEM—
FIRST GENERAL PERSECUTION UNDER NERO—CHASTISEMENT OF THE
JEWS AND DESTRUCTION OF JERUSALEM—PUNISHMENTS OF PERSE-
CUTORS.

1. Tradition of a coming Messias.—In the fulness of time Jesus Christ, the God-Man, was born into the world. All the peoples of the earth, instructed by a most ancient tradition, were living in expectation of this great event. In the West Socrates informs us of the existence of this tradition among the Greeks, while Suetonius and Tacitus declare explicitly that at that time also the Romans expected the coming of the Great Ruler from Judea. The half-civilized Germans and Gauls possessed a similar tradition looking forward to the miraculous birth of One who should crush the serpent and put an end to all disorders.

1. Of what tradition among the Greeks do we learn from Socrates? What do Suetonius and Tacitus tell us of the Romans? What semi-civilized peoples possessed the tradition of a coming Redeemer?

2. In the East the Persians, instructed by Zoroaster, expected the coming of the Saviour, the Word by whom the heavens were made, the Son of a Virgin. The Arabians joined to the tradition of the fall of man the promise of a future Mediator, whose birth should take place about that time. In China, also, Confucius had committed to writing the oral tradition which he had received of the expected coming, from the West, of the Holy One, who should be powerful in deeds and in words, and whose name and glory should fill the whole earth.

3. Many circumstances, in the Jewish nation as well as in the gentile world, indicated that these predictions were about to be fulfilled. The four hundred and eighty-three years which, according to the prophecy of Daniel, should intervene between the rebuilding of the walls of Jerusalem and the birth of Christ were fast drawing to an end. The sceptre had passed from the tribe of Juda, and was held, in spite of the Jewish people, by Herod, an Idumean, who governed them by the authority of the Roman emperor.

4. Of the four great empires spoken of by Daniel three had passed away, and the fourth, Rome, had extended its dominion over nearly all the peoples of the earth, including within its limits Italy, the northern part of Africa, Spain, Gaul, a part of Britain and Germany, Greece, Asia Minor, Egypt, Judea, Phœnicia, and Syria as far as the Euphrates. The peoples beyond these limits, even as far as China, though not directly subject to Rome, sought its friendship and alliance. Universal peace prevailed throughout the world. The oracles of paganism were silent, hushed at the command of a Hebrew Child.

5. **The World in moral Darkness.**—In the moral and intel-

2. What expectation was prevalent among the Persians? What of the Arabians? In China what did Confucius do? 3. What of Daniel's prophecy? Who now governed the Jews? 4. What countries were subject to Rome?

lectual world, also, everything pointed to the near coming of Him who should renew the face of the earth. Idolatry had produced its legitimate fruits. Unbelief and immorality had taken from life all aim and happiness. Men had become the slaves of a reprobate sense, filled with all iniquity, malice, impurity, avarice, envy, murder, contentions, and deceit. Blinded by pride, they were haughty, foolish, dissolute, disobedient to parents, without affection, without fidelity, without mercy. A total disregard for the lives of others destroyed the sacredness of life itself, and suicide became so common as to be no longer a subject of surprise.

6. One false system of philosophy had followed another so rapidly that men, in despair of ever attaining to the truth, abandoned themselves to doubt. No truths of the moral or intellectual world were permitted to pass without contradiction, and even when theoretically admitted they were practically disregarded. From the midst of the utter hopelessness which this universal chaos had produced, men yearned for the coming of One who should dissipate all doubts and enable them to rise from despair to a better and happier condition.

7. The Redeemer is born.—Then in the fulness of time Jesus Christ was born of a Virgin in a stable at Bethlehem. He came into the world poor, He lived in it in poverty, and He died in ignominy. During His short life on earth He revealed to men the truth. He announced the most profound mysteries, and He confirmed them by great miracles. He commanded heroic virtues, and He gave the example of them Himself.

8. The new Revelation.—His religion contained a new revelation. He spoke not of temporal rewards in a perish-

5. How had idolatry affected the moral world at this time? 6. What of philosophy? For what did men yearn? 7. What mighty event now occurred? Tell of the life of our Saviour. What did He reveal? What did He command?

ing life, but pointed out to men as a recompense a future life of immortal glory, which they should attain by detaching themselves from sensible and sensual things. Having proposed a new reward, He gave also a new idea of virtue. The soul of virtue, the end of religion, the abridgment of the law, He declared to be charity. To establish the universal reign of charity, and to make manifest the duties of life, He proposed to men the love of God, even to self-abandonment; the love of their neighbor to the inclusion of all mankind, even their worst enemies and persecutors; submission to God's providence, even to accepting with joy sorrow and suffering; humility, even to the love of contempt, for God's sake. Having laid down the duties of temporal life and shown its eternal reward, He made men feel that nothing short of eternity is worthy of an infinite God or an immortal man.

9. His Death, Resurrection, and Ascension.—He instituted the seven Sacraments, the channels of spiritual and supernatural life, placing in one of them His own body, blood, soul, and divinity. At His death all nature gave testimony to the suffering of its God. He was buried, and, as He had foretold, on the third day He arose to life and appeared frequently to His apostles and disciples, comforting them and instructing them in the details of their mission to all nations and all times. On the fortieth day after His resurrection, in presence of many witnesses, He ascended into heaven, carrying with Him the human body which He had taken upon Himself for the redemption of mankind.

10. The Foundations laid.—Before returning to the bosom of His Eternal Father He laid deep the foundations of His future Church. He gave to all the apostles alike the power of changing bread and wine into His body and blood, of for-

8. What reward did our Lord promise to those who lived as He commanded? What did He say of charity? 9. What did He institute? Outline the events following our Saviour's death. 10. Before ascending to heaven what did He do?

giving sins in the Sacrament of Penance, of baptizing, of administering the other sacraments, of teaching, and of binding all men by laws. He sent them, even as the Father had sent Him, to all the nations of the earth.

11. Christ's Vicar.—He established Simon Peter the visible and abiding head of His Church on earth. Upon him He built His Church, insuring to it perpetual continuance and victory. To him He gave the keys of the kingdom of heaven, and also, in a special manner, the power of binding by laws and of loosing all sins. For him He prayed especially. On him alone He conferred the power of sustaining the faith of his brethren. Finally, to Peter alone He gave the supreme pastorship of His flock, bidding him feed the lambs and sheep of His great sheepfold. Thus was the Church constituted by Christ, and this constitution must for ever remain unchanged.

12. Matthias is chosen.—Immediately after the ascension of Christ the apostles returned into Jerusalem, where they assembled daily in the Cenacle, and, in prayer and seclusion, awaited the coming of the Holy Ghost. The treason and death of Judas had left their number incomplete. Peter, therefore, exercising his supreme jurisdiction, advised the apostles to select from among the disciples some one to fill the vacancy. Two names were proposed—Simon, called the Just, and Matthias. God's special direction having been invoked, lots were cast and the choice fell upon Matthias.

13. The Day of Pentecost.—On the feast of Pentecost, the anniversary of the promulgation of the law on Mount Sinai, ten days after the ascension and fifty after the resurrection of Christ, the apostles, with Mary, the Mother of Jesus, and the disciples, were assembled, as usual, in the

What power did He give to His apostles? To whom did He send them? 11. Whom did Christ appoint head of His Church on earth? What special powers did He confer on Peter? 12. What did the apostles do after Christ's ascension?



THE DAY OF PENTECOST.

Cenacle. Suddenly, towards the third hour of the day, a loud noise as of a mighty wind was heard, and the Holy Ghost descended, in the form of tongues of fire, on the head of every one of them. They were all filled with the Holy Spirit, and began to publish fearlessly the wonders of God in divers languages of which they were previously wholly ignorant.

14. The Apostles preach in divers Tongues.—Pentecost being a great feast with the Jews, Jerusalem was filled with Hebrews from all parts of the earth, who spoke the languages of the different countries from which they had come. As soon, then, as the news of what had happened spread through the city a vast multitude assembled around the apostles and were greatly astonished at hearing themselves addressed each in his own language. Peter, the chief and always the foremost, was the first to announce the glad tidings of the Gospel. He recounted to them the innumerable wonders wrought by Jesus, and concluded his discourse with these words: "Let all the house of Israel know most certainly that God hath made him both Lord and Christ, this same Jesus, whom you have crucified." Of those who heard him three thousand were converted.

15. Peter's first Miracle.—On another day Peter and John were ascending the steps of the Temple when a beggar, who had been lame from his birth, asked of them an alms. Peter replied that they had neither gold nor silver, but that which they had they would give him. "In the name of Jesus of Nazareth," he said, "arise and walk." The man immediately rose up and walked into the Temple with the two apostles. At the news of this miracle a great multitude assembled, and Peter spoke so effectively that five thousand were converted.

13. What occurred on the feast of Pentecost while the apostles and disciples were in the Cenacle? With what were they filled? What did the apostles do?
14. State the result of Peter's preaching. 15. Describe Peter's first miracle.

16. The Apostles are persecuted.—Peter had been the first apostle to preach the Gospel ; he was the first to work a miracle, and he also, with the beloved disciple John, was the first to suffer persecution for Christ's sake. The chief priests, seeing the effects of his preaching, hated him, even as they had hated his Master before him. They seized him,



FIRST MIRACLE OF PETER.

with John, and brought them before the Sanhedrim. The two apostles, after being closely questioned, were commanded to preach no more in the name of Jesus. To this command Peter replied : "We must obey God rather than man." The judges, however, fearing to condemn them, threatened to punish them severely should they persist in their preaching, and then dismissed them.

17. This persecution, instead of intimidating the apostles

16. Peter having been the first to preach the Gospel and to work a miracle, in what else was he first ? Who was persecuted with Peter ? What were they forbidden to do by the Sanhedrim ? What was Peter's reply ?

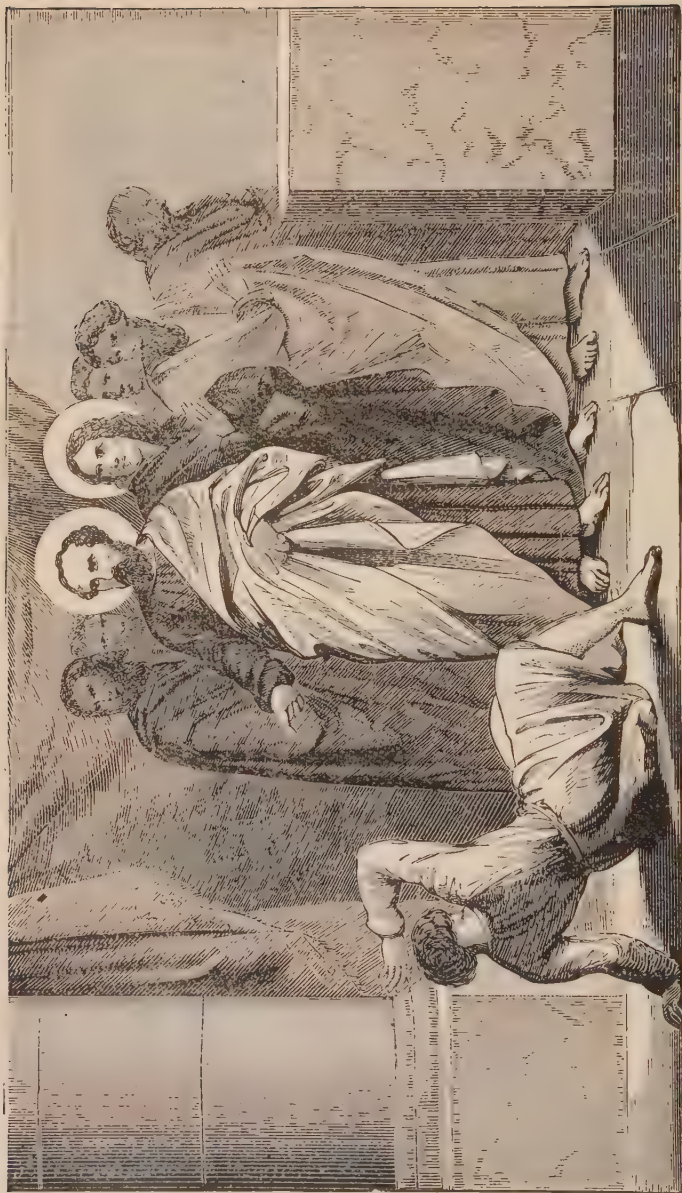
and their converts, increased their zeal and courage. They assembled daily in that part of the Temple known as Solomon's Porch, teaching and preaching Jesus Christ. The apostles wrought many miracles, so that the sick and infirm were brought from all parts and placed in the streets, in order that the shadow of Peter, falling on them, might heal them.

18. The first Christians.—The lives of these first Christians were holy and perfect. They had one heart and one aim. All were most diligent in hearing the word of God, in persevering in prayer, and in partaking of the Blessed Eucharist. There were among them neither drunkards, nor misers, nor fornicators, nor extortioners, nor any manner of scandalous or sinful men. Through baptism all had become new men, humble and meek of heart, pure and mortified, detached from the pleasures of the world, and ready to lose all things and suffer every persecution for the love of Jesus Christ.

19. Ananias and Saphira.—Among the early Christians there were neither rich nor poor, for those who possessed lands sold them and brought the money to the apostles. This money was placed in a common fund, the management of which Peter afterwards confided to seven deacons, and from this all received alike. Ananias and Saphira furnished the only exception to this spirit of disinterestedness. Having sold their property, they brought to Peter but part of the proceeds, declaring that this part was the full price. For this scandalous falsehood God punished both with instant death.

20. The Apostles are cast into Prison.—While the apostles labored their enemies were not idle. Peter and the others were again seized and thrown into prison, but dur-

17. Were the apostles intimidated by persecution. What did they continue to do? What of the sick? 18. Describe the first Christians. 19. How did they dispose of their lands and money? What of Ananias and Saphira?



DEATH OF ANANIAS.

ing the night an angel struck off their chains and restored them to liberty. The following morning they appeared boldly in the Temple. Arrested again, they were taken before the Grand Council. The chief priests, enraged and desperate, would have condemned them to death had not Gamaliel, one of their number, advised moderation. They contented themselves, therefore, with forbidding the apostles to preach to the people, and, having scourged them, again dismissed them.

21. Stephen, Proto-Martyr.—Foremost of those who co-operated with the apostles was Stephen, one of the seven deacons. His zeal merited for him the hatred of the Jews, who determined to put him to death. They seized him, brought him before the Grand Council, and accused him of blaspheming God and Moses. Stephen answered their charges triumphantly, but to no purpose; for, taking him outside the walls of the city, they stoned him to death. Like his Divine Master, he prayed for his enemies. Stephen was the first martyr (A.D. 33).

22. The Conversion of Saul.—Among those who demanded the death of Stephen was Saul, a young Pharisee and a Roman citizen of Tarsus, in Cilicia. Naturally impetuous and zealous, he entered into the persecution with great ardor. After the death of Stephen, having obtained letters from the high-priest, he set out for Damascus, breathing hatred and bloodshed against the followers of Christ. On the road a flash of light suddenly struck him blind and threw him from his horse to the ground, and at the same time he heard a voice crying out to him: "Saul, Saul, why persecutest thou me? I am Jesus of Nazareth."

23. His attendants raised him up and led him by the hand into Damascus. In this city he was visited by Ana-

20. Peter and the other apostles being cast into prison, how were they released? Being again arrested, how were they afflicted? 21. Relate what befell Stephen. What is he called? 22. Who was Saul? Tell of his conversion.

nias, who had been instructed by God to baptize him. His sight was restored to him, and a few days after his baptism he began to preach boldly the doctrine of Jesus Christ. Soon after this Peter, by the baptism of Cornelius, opened the gates of the Church to the gentiles, and Saul, under the name of Paul, became their great apostle.

24. The Apostles' Creed.—The hatred and violence of the Jews had become so great that the apostles could no longer with safety remain in Jerusalem. They therefore determined to leave Judea and carry the truth of Christ into all parts of the earth. Before separating, however, they drew up a symbol of faith, known as the Apostles' Creed.

25. Dispersion of the Apostles.—After this they set forth, each one going into a different part of the world. St. James the Elder remained in Judea as Bishop of Jerusalem, and was soon after put to death by Herod Agrippa (A.D. 44); St. James the Less succeeded him, and was also put to death by Ananias (A.D. 62); St. Andrew preached in Scythia; St. Philip in Phrygia; St. Bartholomew in Great Armenia and Arabia; St. Thomas pushed his way into Central Asia, and is said to have even reached India; St. Matthew and St. Matthias carried the light of faith into Asiatic Ethiopia; St. Simon labored in Mesopotamia and Persia; St. Thaddeus, or Jude, in Arabia, Mesopotamia, and Idumæa; St. John worked chiefly in Asia Minor.

26. The See of Rome is established.—Peter went into Syria, where he remained for some time as Bishop of Antioch (A.D. 38-44). From Antioch he made frequent journeys and preached the faith in many parts of Asia Minor. In A.D. 44 he turned his face towards Rome, the capital of the world, in which city he permanently established his see as supreme and visible head of the Church.

23. Reaching Damascus, what happened to Saul? As Paul what did he become? 24. What did the apostles draw up? 25. In what countries did the apostles labor? 26. In what year did Peter establish the see of Rome?

27. The first Council.—From Rome he afterwards returned to Jerusalem to preside over the first council of the Church (A. D. 51). In this council the gentile converts were declared exempt from the ceremonies of the Mosaic law. Peter pronounced this decision in the name of the Holy Ghost and the Church. Paul and Barnabas were sent as legates to carry the decree of the council to the churches, and to teach them submission to it. After the council Peter returned to Rome, where he remained, with few intermissions, up to the time of his death.

28. Apostolic Labors.—Paul preached in Syria, Cilicia, the island of Cyprus, Asia Minor, Greece, and, lastly, in Rome. The history of his many journeys, sufferings, persecutions, and zeal is given in detail in the Acts of the Apostles.

29. Following the example of their Divine Master, the apostles and their disciples preached by word of mouth, and wrote only when special circumstances required them. They consigned to unwritten tradition many revealed truths, and thus made the Church from the beginning independent of their writings. In less than thirty years after the first publication of the Gospel Christians were found in nearly every part of the earth. This result, the work of obscure men, without learning, credit, or human support, is the most wonderful fact of history, and shows plainly the divine origin and irresistible power of the Church.

30. Persecution under Nero (54-68).—The first emperor who persecuted the Christians was the most wicked of men and the worst of rulers. To avert from himself the odium of having caused the conflagration which reduced one-third part of Rome to ashes, he falsely accused the already hated Christians of it and began a

27. For what did Peter return to Jerusalem? What did the first council decree? What further of Peter? 28. Where did Paul preach? 29. How did the apostles spread the truth? The result? 30. Who first persecuted the Christians?

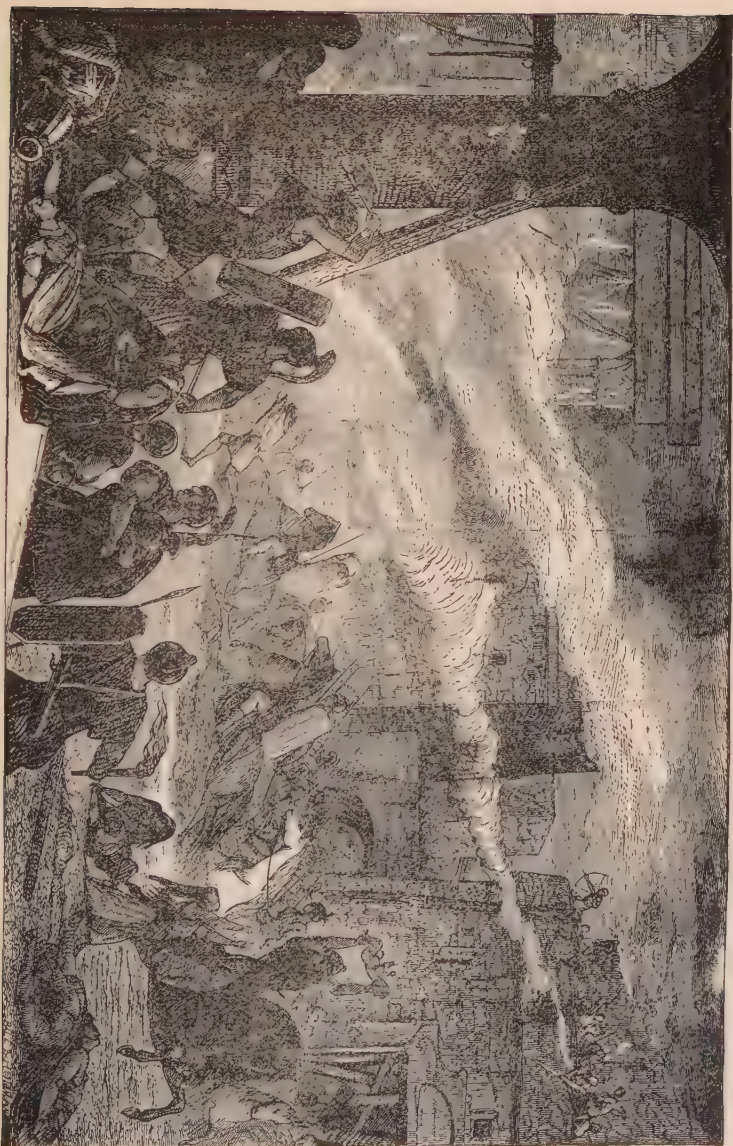
most violent persecution against them. Great numbers were put to death. Many were crucified; others were clothed in the skins of animals and exposed to the fury of maddened dogs; others, covered with pitch, were set on fire and placed as torches to light the public squares and imperial gardens.

31. Martyrdom of Peter and Paul.—During this persecution Peter and Paul suffered martyrdom, both on the same day (June 29, A.D. 67). Peter was condemned to be crucified; but, deeming himself unworthy to die like his Divine Master, he asked to have his head placed downwards. His request was granted. Paul, in his quality of Roman citizen, was beheaded.

32. Downfall of Jerusalem.—The infant Church had two enemies, the Jews and the pagans. As the Jews had been the first and the bitterest, they were the first also to be punished. This terrible chastisement Christ had foretold. An open revolt against the Emperor Nero, in which undisciplined bands of Jews drove the Roman soldiers from Jerusalem and forced the command of Cestius to a disgraceful flight, brought a powerful army under the leadership of Vespasian into Galilee and Judea.

33. Whilst this army wasted the country and successfully besieged Jotapata, the strongest fortress in Galilee, a most murderous civil strife raged within the walls of Jerusalem. Three furious and blood-thirsty factions disputed with fire, sword, and pillage the mastery of the city. Vespasian, wishing to give these factions time to weaken one another, approached Jerusalem slowly. When at last he encamped before the city news was brought to him of Nero's death and of the unsettled state of affairs in Rome. He therefore delayed the opening of the siege.

Of what did Nero falsely accuse the Christians? How were they put to death? 31. Name the two most distinguished martyrs of this persecution. Describe their death. 32. What of Jerusalem? 33. Whose death now occurred?



DESTRUCTION OF JERUSALEM.

34. In A.D. 69 Vespasian, having been declared emperor by the army, departed for Rome, leaving Titus, his son, in command of Judea. Meanwhile the Christians, with Simeon, their bishop, forewarned of what was about to happen, withdrew into the town of Pella, situated in the mountains of Syria.

35. At Easter (A.D. 70) Titus brought reinforcements from Cæsarea and began preparations for a vigorous siege. At the same time Jews from all parts of the world gathered into Jerusalem. Their presence but served to increase the fury of the factions. To riot, bloodshed, and pillage were added all the horrors of pestilence and famine. Things most nauseous were greedily devoured; the common sewers were ransacked in quest of food; and mothers in despair killed and eat the babes at their breast. The dead were left unburied, and the famine-stricken lay among the dead to await their end. Those who sought to escape were seized by the Roman soldiers and crucified.

36. Meanwhile the army of Titus was advancing nearer and nearer to the gates of the fated city. He had already taken Fort Antonia, and his works reached the walls of the Temple. Towers filled with Roman soldiers overlooked the ramparts of the city; battering-rams weakened the walls; one bulwark after another fell; the Jews fought with the courage of despair; foot by foot the city was conquered; and at last the struggle was confined to the courts surrounding the Temple.

37. The Temple is destroyed.—Titus had given strict orders for the preservation of this Temple, the wonder of the world. His orders were vain: God willed otherwise. A Roman soldier, in the heat of the conflict, flung a lighted torch into the chamber leading to the Sanctuary. Im-

34. Vespasian having been declared emperor, whom did he leave in command?

35. What was the condition of the inhabitants of Jerusalem at this time?

36. Describe the siege. 37. What orders as to the Temple were given by Titus?



PERSECUTION UNDER NERO.

mediately the cedar wainscoting took fire and the flames spread rapidly throughout the Temple. In vain Titus labored to stay the conflagration. A mortal struggle continued within the walls of the burning building. Heaps of dead lay about the altar of holocausts, and blood flowed in streams over the pavement. No quarter was given—none was asked. At last fire and the sword had done their work, and there was not left in Jerusalem a stone upon a stone.

38. Struck at the extent of the horrors which he beheld, Titus called Heaven to witness that he was innocent of them, and he declared that God, not men, had gained the battle. Eleven hundred thousand Jews perished during the siege. Of the ninety-seven thousand yet remaining many were sold as slaves, while others were taken to Rome to furnish sport for the people in the amphitheatres. Thus were the Jews punished by God and condemned to wander, without a king or altar or sacrifice, until the end of ages, when their eyes shall be opened and they shall recognize their God in Him whom they crucified.

39. Fate of Persecutors.—During this short period many of those who had persecuted our Saviour and His apostles received the punishment of their crime. Herod the Great died in the most excruciating agony. Herod Antipas was exiled to the city of Lyons, from which he escaped to die miserably in Spain. Judas hung himself. The high-priest Caiphas committed suicide. Pilate was exiled to Vienna, and there put an end to his life with a dagger. Herod Agrippa, the murderer of St. James the Elder, died suddenly, devoured by worms. Nero, as much an enemy of the human race as he was of the Christians, condemned to death by the senate, fled disguised as a slave. Finding

How was it destroyed? 38. What did Titus declare? How many Jews perished during the siege? What was the fate of those left? To what were the Jews condemned by God? 39. Relate what befell the persecutors.

his retreat discovered by the soldiers sent to seize him, he put an end to his own life.

PART II.

CONFLICT BETWEEN CHRISTIANITY AND PAGANISM—SECOND PERSECUTION, UNDER DOMITIAN—THIRD PERSECUTION, UNDER TRAJAN—MARTYRDOM OF ST. IGNATIUS—EXTENSION OF THE CHURCH—FOURTH PERSECUTION, UNDER MARCUS AURELIUS—MARTYRDOM OF ST. POLYCARP—THE “THUNDERING LEGION”—BAPTISM OF LUCIUS, KING OF BRITAIN—CHARGES AGAINST CHRISTIANS.

1. The Struggle between Christianity and Paganism.—After the destruction of Jerusalem Christianity was thrown more fully into contact with paganism. This form of idolatry was not the invention of the devil, as some would have us believe, but rather of fallen and unredeemed man. In the moral order error and sin are one and the same thing. The revolt of man's will had reacted on his reason, and his reason again on his will, and this reciprocal influence had continued until paganism appeared in its most hideous and frightful form.

2. It was the historical belief of all the civilized peoples of the earth except the Jews. Its followers had imbibed it with their mothers' milk; had been taught that it was the primitive belief of mankind, divinely established by the gods themselves. It entered into every branch of domestic and civil life; it was deeply rooted in the manners and usages of the age; it was intimately bound up with the language, and literature, and arts, and public instruction, and national greatness of Greece and Rome. Moreover, the

1. After the fall of Jerusalem, what antagonist was Christianity specially called to combat? Out of what did paganism grow? 2. Was paganism generally prevalent at this time? How did it affect the people of Greece and Rome?

child of error, it was also the mother of vice. It fostered corruption in thought and in act, and by this means paralyzed the higher faculties of the human soul. Hence, with its antiquity, historical glories, and unintelligible yet elaborate ceremonial, it was able to satisfy the low and superficial religious cravings which it had created.

3. Humanly speaking, paganism held an inexpugnable position: This position Christianity attacked by antagonizing the religious, moral, historical, and political opinions of the age. History does not furnish an example of a more thorough and complete antagonism. A violent and bitter conflict was inevitable, and Nero's short yet cruel persecution had served to forewarn the Christians of the nature of the impending struggle.

4. Persecution under Domitian.—Under Domitian (A.D. 81-96), the successor and brother of Titus, the conflict began. This emperor at the commencement of his reign gave promise of even surpassing the good qualities of his predecessor. Soon, however, his real character became manifest, and he grew equal to Nero in cruelty, debauchery, folly, and implacable hatred of the Christians. In the thirteenth year of his reign (A.D. 93) he issued an edict of persecution and had it enforced throughout the empire. We may judge of the violence of the persecution by the severity exercised towards the noblest Roman citizens. Flavius Clemens, consul and cousin-german of the emperor, with a great number of others of high rank in the state, was put to death.

5. Persecution under Trajan.—Nerva (A.D. 96-98), during his short reign, did not persecute the Christians. Trajan (A.D. 98-117), however, renewed the persecution. Instructions were given to all the governors of provinces not to search for Christians, but to punish with death and

What did paganism foster? 3. How did Christianity attack paganism? 4. What was the character of Domitian? What did he issue in A.D. 93? Who perished? 5. What of Nerva? Who renewed the persecution?

to confiscate the possessions of all who should be denounced to them as such. These instructions were given notwithstanding the favorable report of the younger Pliny, governor of Bithynia.

6. Testimony of Pliny the Younger.—In this report Pliny says: “In their form of worship I discover no wrong, except an ill-grounded superstition carried to excess. In every other respect I find them wholly blameless; they are just and honest, faithful to their promises, and worthy of the trust reposed in them. Theft and adultery are proscribed in their society, even by vow. Great are their numbers of both sexes, of every age, and of every rank of life. The fields, the towns and villages swarm with them; the temples of our gods are deserted and their feasts interrupted.” This same Pliny, however, acting on the instructions of Trajan, put great numbers of these innocent and blameless people to death.

7. Martyrdom sought.—The Christians died willingly. In Asia all the inhabitants of a village presented themselves to Arrius Antonius and demanded to receive the crown of martyrdom. He granted the request of many of them; the others he dismissed, advising them to put an end to their own lives, if they were tired of living.

8. Martyrdom of St. Simeon.—In Syria St. Simeon, third bishop of Jerusalem, and successor of St. James the Less, was crucified by order of the governor, Atticus. At the time of his martyrdom he was one hundred and twenty years old, and his courage and constancy in torture and death wrung praise and admiration even from his executioners.

9. St. Ignatius martyred.—Soon after another martyr, even more illustrious for learning and virtue, strengthened

What instructions were given to governors of provinces? 6. Outline the testimony of Pliny as to the Christians. Was Pliny himself guiltless of innocent blood? 7. Relate what took place in a village of Asia. 8. What of St. Simeon?

the persecuted Christians by his heroic example. Trajan, on the way to conquer the Parthians, stopped for some time in Antioch. St. Ignatius, the bishop of that city, was arrested, brought before the emperor, and loaded with the severest reproaches. The holy bishop returned bold yet respectful answers to the questions put to him, and the emperor commanded that he be taken to Rome to be torn to pieces by wild beasts. The order was immediately put into execution.

10. In the long journey from Antioch to Rome Ignatius instructed and consoled the Christians in the cities and countries through which he passed. "It is far better," he said, "to die with Jesus Christ than to rule the world." As soon as he reached Rome he was led into the Amphitheatre, and there, as he knelt, his countenance illumined with heavenly joy, he was attacked and killed by two lions, which devoured him, leaving only the larger bones (A.D. 107). These bones, carefully collected, were taken to Antioch, where they were guarded as a most precious treasure.

11. The Spread of Christianity.—The eloquent letters of St. Ignatius, as well as the history of his martyrdom, were for a long time the consolation of the Christians, who were to be found even at that time in every part of the earth. They were not only in the East (namely, in Palestine, Syria, Egypt, Asia Minor, and Greece), but also in the West (in Italy, Gaul, Spain, Africa, Germany, and Britain). Even in countries impenetrable to the Roman armies the Church made conquests. She had children in Armenia, Persia, India, and among the barbarian peoples, such as the Sarmatians, Dacians, Scythians, Moors, and Getulians, and even in the most distant and unknown islands. Everywhere vast numbers eagerly embraced the faith.

9. What happened while Trajan was in Antioch? 10. As he journeyed to Rome what did Ignatius do? Describe his martyrdom. 11. How were the Christians consoled? To what countries had Christianity spread?

12. In all these countries also persecutions prevailed with more or less violence, and innumerable martyrs gave up their lives in testimony of their faith. The blood of these martyrs produced abundant fruits, so that the persecutions, far from injuring the Church, but served to increase the number of her children.

13. An ancient custom gave the Roman people of the provinces, as well as of the city itself, the right to demand of the emperor or the governors whatever they desired during the public spectacles. From the latter part of the first century the cry, "The Christians to the lions!" was heard most persistently on these occasions.

14. The Christians under Hadrian.—The excesses for which this custom furnished an excuse caused Serenius Granianus, proconsul of Asia, to write to Trajan's successor, Hadrian (A.D. 117-138), imploring justice for the Christians. Hadrian, influenced by this letter, as well as by the able arguments in favor of the Christian religion written by Quadratus and Aristides, issued a rescript in which he ordained that only those Christians who should be arraigned and condemned according to the laws should be executed, and that all false accusers should be punished.

15. Martyrs under Hadrian.—This rescript, however, did not cause the discontinuance of all unjust persecution. Hadrian himself, indeed, gave an example which others were not slow to imitate. St. Symphorosa and her seven sons suffered martyrdom by the order of this emperor, as did St. Telesphorus, Pope (A.D. 127-138), and St. Marius. Moreover, an ordinance of Trajan against secret associations legally justified the governors, under all the pagan emperors, in persecuting the Christians whenever avarice, or hatred, or policy prompted them to such measures.

12. What prevailed in all these countries? 13. What cry was oftenest heard from the Romans? 14. How was Hadrian induced to ordain that Christians should be condemned only according to law? 15. Did this end persecution?

16. Final Dispersion of the Jews.—The Jews had rebelled against the Roman authority under Trajan, and many of them had perished. During the reign of Hadrian they rose in revolt for the third time. The emperor sent powerful armies against them, and, after three years of bloodshed, completely conquered them. Henceforth the Jews became greater strangers in Judea than in any other country of the world.

17. Antoninus Pius favors the Christians.—In the fifteenth year of his reign Antoninus Pius (A.D. 138-161) renewed the rescript of Hadrian in favor of the Christians, and gave to the Church greater tranquillity than she had enjoyed for fifty years. Many of the most holy and learned bishops of the East availed themselves of this calm to visit Rome, the capital of the Christian world and the mother of all the churches. Of these St. Polycarp and St. Hegesippus were the most illustrious.

18. At this time, also, the infant Church appeared to be entering upon an era of unprecedented prosperity. Besides the innumerable converts daily received into her bosom, there had risen up men of great learning and eloquence, who boldly took up her defence and strove by the strongest arguments to destroy the public hatred and prejudice against her. Foremost among these was St. Justin, one of whose books, addressed to Marcus Aurelius, afterwards merited for him the martyr's crown (A.D. 167).

19. Persecution under Marcus Aurelius.—Antoninus was succeeded on the imperial throne by Marcus Aurelius (A.D. 161-180) and Lucius Verus. Marcus Aurelius, deeply prejudiced against the Christians, issued a sanguinary edict. Its first fury was felt in Asia in the city of Smyrna. Christians in crowds were dragged before the Roman proconsul to be tortured and put to death. Some were burnt,

Name some martyrs under Hadrian. 16. What of the Jews in Hadrian's reign? 17. What was the condition of Christians under Antoninus Pius? 18. Who had risen in the Church at this time? 19. What was issued by Marcus Aurelius?

some were crucified, and others were devoured by wild beasts. Many were scourged until their veins and bones, and even entrails, were laid bare. No kind of torture was left untried; but all to no avail—the Christians' courage was greater than the cruelty of their enemies.

20. Martyrdom of Germanicus.—A young man, Germanicus by name, signalized himself in the most heroic manner. After a long imprisonment he was led to the Circus to be devoured by wild beasts. A lion was let loose from its cage. The undaunted youth rushed eagerly towards him and provoked him to do his work of death. The pagans, incensed and disappointed to see such courage in a mere youth, tumultuously demanded the life of the holy bishop of the city. "Down with the atheists!" they cried. "Let Polycarp be brought forth!"

21. The holy Polycarp is martyred.—Soldiers were immediately sent in search of the holy bishop. After three days, conducted by a traitorous servant, they arrested him in a country residence, whither the faithful had forced him to flee on the breaking out of the persecution. Placed on an ass, he was led into the city and brought into the Amphitheatre before the proconsul and the populace. Every effort was made to induce him to deny his faith. He treated their promises as well as their threats with dignified contempt. When asked to blaspheme the name of Christ he replied: "I have served Christ these six-and-eighty years, and never has He done me evil. How, then, can I blaspheme my King and my Saviour? No! I am a Christian."

22. The proconsul, in obedience to the demands of the infuriated populace, condemned him to be burnt alive; and the people, Jews as well as pagans, brought wood from the neighboring houses and baths and heaped it around him.

How were Christians treated? Were they discouraged? 20. Tell of Germanicus. What was the effect of his heroism? 21. Describe the scene of Polycarp before the proconsul. 22. To what manner of death was he condemned?

At his own request he was not chained to the stake. When fire was set to the pyre the flames, by a miracle, formed an arch over his head without touching him or doing him harm. A pagan, seeing this, pierced the heart of the holy bishop with a lance, and the blood poured forth in such streams that it extinguished the fire.

23. Persecution in Rome.—The persecution raged with equal fury in the imperial city of Rome. Many suffered martyrdom, among whom were St. Felicitas and her seven children. This violent persecution was suspended for a short time by a most miraculous event. Aurelius was engaged in a war against the Sarmatians. More eager than prudent, he permitted himself to be drawn into an ambuscade, where he found himself hemmed in and confronted by a formidable enemy. To increase the critical nature of the situation the soldiers were fainting from thirst, not having tasted water in five days. The emperor appealed in vain for help to the gods of paganism.

24. The "Thundering Legion."—In this extremity he ordered the Christian soldiers, of whom a great number were in his army, to pray to their God for assistance, and no sooner did these soldiers fall upon their knees and begin to pray than a copious and refreshing rain poured down from heaven. But this rain, which was a refreshing shower for the Romans, beat with all the fury of a storm upon their enemies, who were driven back by the hail, and thunder, and vivid lightning. The legion to which these soldiers were attached was known as the "Thundering Legion." To commemorate this event a bas-relief was placed on the Antonine column in Rome, which is preserved to the present day.

25. Persecution in Gaul.—Three years later (A.D. 177)

Describe the miracle wrought at St. Polycarp's martyrdom. 23. Who suffered in Rome? What happened to Aurelius in the Sarmatian war? 24. Tell the story of the Thundering Legion.

Aurelius, ungrateful for the services of the "Thundering Legion," permitted the renewal of the persecution. The Christians of Gaul seem to have been the greatest sufferers. St. Pothinus, first bishop of Lyons, a venerable man near a hundred years old, was given over to an exasperated rabble, who beat, and kicked, and severely wounded him. He was then thrown into prison, where he died of his wounds two days after. Many others in Lyons and in other towns of Gaul received about the same time the crown of martyrdom.

26. Temporary Peace in the Church.—Marcus Aurelius died in A.D. 180, and was succeeded by Commodus (A.D. 180-192). During the reign of this emperor and the first ten years of his successor's the Christians suffered from no general persecution. The constancy and miracles of the martyrs, the writings of the apologists, and no doubt the miracle of the "Thundering Legion," to which Aurelius and the senate had given the greatest publicity, bore most abundant fruits. Greater numbers than ever before flocked into the Church, and new bishoprics and churches were erected in every part of the empire.

27. Mission to Britain.—Under the pontificate of Eleutherius (A.D. 182-193) a deputation consisting of Eluan and Meduan came to Rome, begging the pope to send missionaries to Lucius, King of Britain. The pope, in compliance with this request, despatched two holy men, Fugatius and Damianus, giving them letters to the king. On their arrival in Britain they instructed and baptized Lucius and the queen, his wife (A.D. 183). Britain had thus the honor of being governed by the first Christian king. Lucius is honored as a saint on the 3d of December.

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25. What occurred in Gaul three years later? Name one of the martyrs.
26. How were the Christians treated by Commodus? To what was this due?
27. What mission was sent out by Pope Eleutherius? How did it result?

28. Three years later the missionaries returned to Rome and gave the pope an account of their work. About this time many Christian communities sprang up in Britain. Origen and Tertullian both speak of them. It is supposed also that the bishoprics of London, York, and probably Lincoln were founded at this time. Certain it is that bishops from these three sees were present at the great synod of Arles, held in A.D. 314.

29. **Pagan Misapprehension of Christianity.**—The causes of this long and bitter persecution and unrelenting hatred were many. In the period extending from Nero to Marcus Aurelius (A.D. 68–180) the great cause of persecution was the universally accepted opinion that Christianity, which rejected idolatry, offered men no religion in its place. Christians were believed to be atheists, and as such bitterly persecuted. This opinion had its source in the altogether false notions of religion which paganism had created. When Christian martyrs were asked to give the name of the God whom they adored, they ordinarily replied that their God had no distinct name; that He was without a name. This answer, the most correct and natural, was unintelligible to pagans, whose gods, considered in the most favorable light, were only the personification of certain attributes, perfections, actions, or influences of the divinity. Hence the constant declaration of Christians that they honored God was believed by pagans to be a falsehood.

30. The Christians' explanation of their manner of worshipping God, by spiritual sacrifices, was equally unintelligible to pagans, who believed that true religion acceptable to the gods consisted in external formalities only. Convinced, in pagan estimation, of irreligion, it was but natu-

28. Of what do Origen and Tertullian speak? What bishoprics were founded about this time? 29. Tell of some of the pagan misapprehensions of Christianity. 30. In what did the pagans believe true religion to consist?

ral to believe Christians immoral. Hence the pagans were firmly persuaded that the Christians in their assemblies, rendered secret by bitter persecutions, practised the most degrading and unnatural crimes. The accusations of atheism and immorality were stepping-stones to the not less unfounded charge that they were enemies of the human race.

31. Hence, having some notion of Christian worship, the pagans distorted it into the assertion that in their secret meetings Christians killed a child and nourished themselves with its flesh and blood. As they were believed to be atheists, immoral, and cannibals, they were naturally considered also the enemies of the state. Every one knew that the Christians spoke constantly of a Ruler greater than Cæsar and a kingdom more powerful than Rome, and the pagans imagined this Ruler and kingdom to be of this world.

32. Christianity met these charges boldly. It had not the power to defend itself before the Roman tribunals, which waited not to hear the justification of a religion the simple profession of which was punishable with death ; but it appealed to the hearts and minds of the people with unanswerable and irresistible arguments. In the first place, it explained its divine truths, which, solving definitely and intelligibly all questions of God and His attributes, and of man and his destiny, fully satisfied the religious longings of the human heart.

33. Paganism was a mystery of secrecy and darkness ; it had no priesthood commissioned to preach, because it had no well-defined truths to proclaim. It strove to blind men, not to enlighten them ; to degrade them, not to elevate them. Christianity, on the contrary, preached its doctrines by the mouths of its divinely appointed ministers,

What did the pagans believe were Christian practices ? 31. What absurd notion did they entertain of Christian worship ? 32. How did Christianity meet these charges ? 33. Describe paganism.

and these truths, rendered intelligible alike to the slave and the Roman senator, charmed and elevated and led captive the minds of men. Whenever the teachings of Christianity were understood all charges against it fell to the ground.

34. To prove the existence and rights of the God whom it adored Christianity appealed to innumerable and constantly repeated miracles, the astonishment and wonder of the world. To overthrow the charge of immorality it pointed to the heroism of its martyrs, asking if men who died like them could possibly be the slaves of corruption. Reproached with being the enemy of man, it answered: "No; I am his friend. I proclaim liberty and teach my children to die for it."

PART III.

DEFENCE OF CHRISTIANITY IN THE SENATE—FIFTH PERSECUTION, UNDER SEPTIMIUS SEVERUS—HELOGABALUS—SIXTH PERSECUTION, UNDER MAXIMIN—SEVENTH PERSECUTION, UNDER DECIUS—EIGHTH PERSECUTION, UNDER VALERIAN—MARTYRDOM OF ST. CYRILLUS—NINTH PERSECUTION, UNDER AURELIAN—THE THEBAN LEGION—TENTH PERSECUTION, UNDER DIOCLETIAN—MARTYRDOM OF ST. EULALIA—END OF PERSECUTIONS—PUNISHMENT OF PERSECUTORS.

1. A Plea for Christianity in the Senate.—A bloody persecution of a century and a half had not only failed to crush out Christianity, but, rendering it stronger and more compact, had widely diffused correct views concerning its principal doctrines. This result caused the more serious-minded Romans to advise a pause in the mad career of bloodshed.

How did Christianity make known its truths? The result? 34. How were the existence and rights of God proved? How was the charge of immorality met?

1. What was the result of a century and a half of persecution?

From the death of Marcus Aurelius to the reign of Decius a well-pronounced public opinion favored a conciliation of the two religions, Christianity and paganism, and under Commodus an effort was made to obtain from the Roman senate an act of recognition, or at least of toleration, in favor of Christians.

2. To this end Apollonius, a Christian and a prominent senator, was permitted to plead the cause of his religion before that body. His discourse, which was highly esteemed throughout the primitive Church, only served to show the impossibility of conciliating the two contradictory religions. Had this precedent, however, of permitting the Christians to present the merits of their cause been followed up, great good must necessarily have resulted; but as Apollonius' effort was the first instance of its kind, it was also for long years the only one.

3. **Persecution under Septimius Severus.**—Shortly after this Septimius Severus (A.D. 193-211) thought to stop further contention by permitting all religions, Christianity included, to remain in their actual state, and severely forbidding any new conversions. In the tenth year of his reign (A.D. 202), however, after having triumphed over all his enemies, he suddenly changed his policy and published an edict of persecution. This edict was enforced in Egypt, Gaul, and Africa with such rigor and violence that many thought the days of Antichrist were come.

4. **Martyrdom of SS. Perpetua and Felicitas.**—In Carthage, St. Perpetua, a young mother twenty-two years of age, and St. Felicitas, a young Christian slave, who, while waiting for the day of her martyrdom, gave birth to her first-born child, showed the greatest heroism under the most trying circumstances. The history of her sufferings,

What was attempted under Commodus? 2. Who was permitted to plead the Christian cause before the senate? With what result? 3. What did Severus do to end contention? What did he do in 202? How was this edict enforced?

written by St. Perpetua herself, is one of the most beautiful things in literature.

5. Sufferings in Egypt and Gaul.—In Egypt Severus himself enforced his edict with unprecedented rigor. Christian blood was poured out in torrents, and thousands were burnt to death or died in the midst of scarcely conceivable tortures. In Gaul the city of Lyons was surrounded by soldiers to prevent any one escaping, and, the houses and public places having been searched, all who professed themselves Christians were mercilessly put to death. Nineteen thousand men, without including women and children, are said to have perished in one day (A. D. 202). The venerable Bishop Irenæus was of this number. Severus boasted that he had destroyed the pastor and his flock.

6. Worship of the Sun established.—The joyful heroism of Christians in this cruel persecution demonstrated more clearly the futility of bloodshed. Public opinion still demanding the adoption of some new course, another effort was made to harmonize the two religions. The Emperor Heliogabalus (A. D. 218-222) devised a most elaborate plan, from which he expected great results. According to this scheme the sun was the one supreme god, and both Christianity and paganism forms of its worship.

7. To offset the adoration of Christ he introduced the worship of Mithras, a Persian god, who was declared to be an incarnation of the divinity of the sun. The incidents of his life and the mysteries of his worship were made to correspond in great part with those of Christ. Fasting was enjoined on his followers, the Eucharist was imitated, and an initiatory ceremony of baptism with water was prescribed. Alexander Severus (A. D. 222-235), Heliogabalus' successor, gave to this scheme a practical approbation by placing a

4. Who was martyred in Carthage? 5. What did Severus do in Egypt? Describe the persecution in Gaul. What bishop perished? 6. What plan for harmony did Heliogabalus devise? 7. What did Alexander Severus do?

statue of Christ in his palace and paying to Him divine honors.

8. Persecution under Maximin.—Maximin (A.D. 235-238) persecuted the Church during his short reign. His edict was directed especially against the bishops and priests, of whom many were put to death. With the accession to power of Gordianus peace was again restored. During these seventy years of abortive attempts at conciliation or absorption, paganism had grown gradually weaker and Christianity stronger and more firmly rooted. During this period, also, the charges against the Christians of atheism, immorality, and antagonism to the best interests of humanity had died away.

9. Persecution under Decius.—Under Decius (A.D. 249-251) the policy of the empire and the sentiments of the people suffered a complete revulsion. The religious indifference, and even incredulity, which had previously existed, especially in the educated classes, gave place to an apparent revival of faith in idolatry and a wondrous zeal in its favor. From being considered an insolent intruder Christianity was at last recognized by pagans as a formidable rival.

10. Decius was a Roman in the true sense of the word. He fully recognized the nature of the conflict with Christianity, and entered into it with a determination to conquer. Prisons, fire, stripes, wild beasts, melted wax, boiling pitch, red-hot pincers, racks, and iron hooks to tear the flesh from the bones were all used to torture and to kill. In Africa, in Italy, in Egypt, and in the East the persecution raged with merciless fury.

11. So violent was it in the East that many, leaving the cities and towns, went out into the desert. Among these was a young man called Paul, born in the Thebaïd, who,

8. Who was the next persecutor? Under whom was peace again restored?
9. What change in the policy of the empire took place under Decius? 10. How
were the Christians tortured under this emperor?



ST. CYPRIAN BEHEADED.

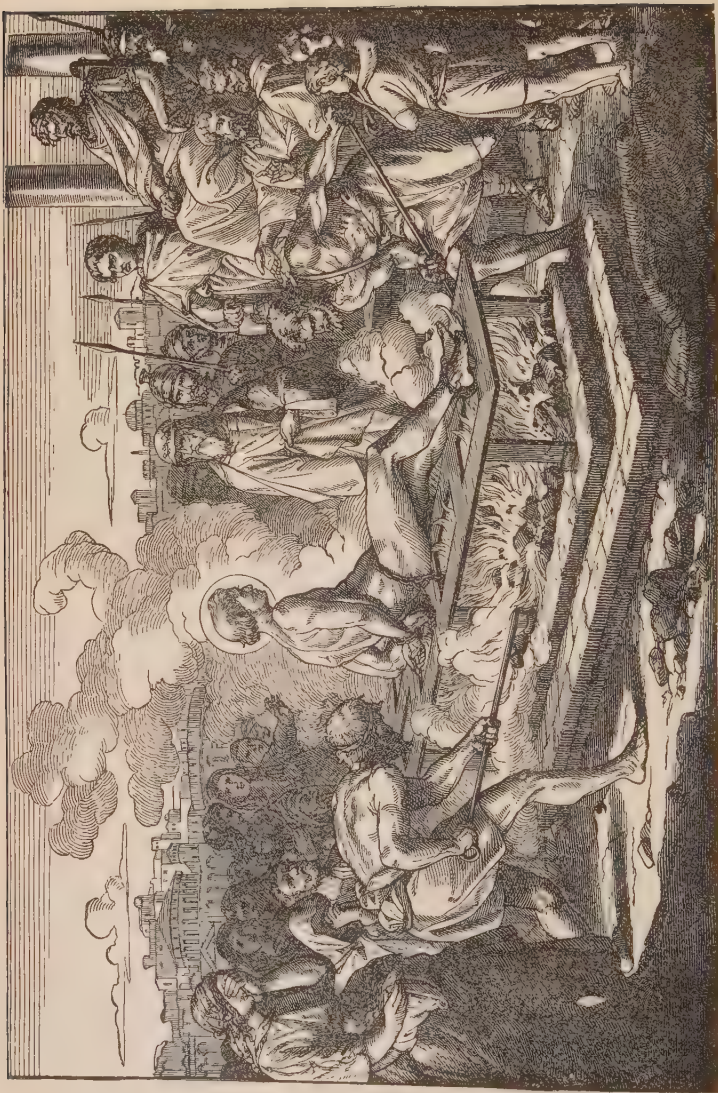
preferring solitude to a noisy life even when the persecution was over, became the patriarch of hermits and gathered around him a vast number of saintly men. This persecution also produced, especially at Carthage, not a few instances of scandalous weakness.

12. Persecution under Valerian.—In the first years of his reign Valerian (A.D. 253-260) showed himself favorable to the Christians. In the year 257, having to undertake a war against the Parthians, he permitted the pagan priests to persuade him that the successful issue of the war depended on the total extermination of the Christians. He made every effort to comply with their requests, and a violent persecution ensued. In every part of the empire Christians were dragged before the tribunals, condemned, and martyred. Among those whose martyrdom gave the greatest consolation and glory to the Church were St. Cyprian, Bishop of Carthage, and St. Lawrence, the deacon, in Rome.

13. Martyrdom of the heroic Cyrillus.—During this persecution at Cæsarea, in Cappadocia, St. Cyrillus, a boy twelve years old, furnished an admirable example of heroism. The first name he had learned to pronounce was that of Jesus, and in this adorable name he found a strength and courage which rendered him superior to tortures, and even death. His father, a pagan, strove by every means to induce him to offer sacrifice to the idols, but his promises as well as his threats having proved of no avail, he indignantly banished his child from his house and disinherited him.

14. The Roman judge, having been informed of all this, determined to conquer Cyrillus. He therefore commanded him to be brought before his tribunal. "My child," he

11. What was the result in the East? What of Paul? 12. To what was Valerian persuaded by the pagan priests? Name two of the martyrs of this persecution. 13. What boy gained the martyr's crown at Cæsarea?



MARTYRDOM OF ST. LAWRENCE.

said to him, in a voice full of feigned pity and love, "I desire to pardon your crimes in consideration of your tender years. By one act you can regain your father's love and your inheritance. Obey the laws and renounce this vile superstition." Cyrillus replied: "I am only too happy in being reproached for what I have done. God will receive me, and I shall be far happier with Him than with my father. I rejoice in being banished from my father's house, for I shall enter into another much larger and more beautiful. I willingly renounce earthly wealth for the riches of heaven. I fear not death, because a better life shall follow it."

15. The judge, thinking to subdue the child through fear, had him conducted into the torturer's department. The whip, the pincers, the rack, the iron hooks were displayed before his eyes; fire was kindled in the furnace, and the child made to approach its red-hot mouth. All to no avail: Cyrillus' courage laughed at human instruments of torture. When he was brought back before the tribunal the judge said to him: "My child, you have seen the fire, the sword, and the instruments of torture. Now do what I demand of you. Renounce this superstition, and you shall be restored to your father and your wealth."

16. "Tyrant," answered Cyrillus, "you have done wrong in recalling me! I fear neither the sword nor the fire. I am impatient to enter into the house and to possess the riches which God has promised to all who serve Him. Put me to death, then, and make me not wait longer." Seeing the attendants weeping, Cyrillus said to them: "Instead of these tears you should rejoice; instead of discouraging me by your pity you should strengthen my determination. You know not the happiness and the glory which shall be mine after death." The judge, baffled and enraged, con-

14. Outline what passed between Cyrillus and the Roman judge. 15. What was done to subdue Cyrillus through fear? 16. How did the heroic boy act when again before the judge? What was the result?

demned him to death. He received the crown of martyrdom joyfully, and his example was the admiration and consolation of the Christians.

17. Christian Fortitude, and its Effect on Paganism.—These two bloody and trying persecutions, far from weakening the Church, only served to display more conspicuously the admirable firmness, sublime morality, and vast numbers of her children. Without striking a blow or lifting a hand in her own defence she overawed and confounded her enemies. The Romans had admired the courageous self-sacrifice of Mucius Scævola and Regulus, Fabricius and Cato, Lucretia and others, but of such universal heroism and virtue they had no conception.

18. A brief Respite from Persecution.—In presence of the superhuman strength of Christian faith the very pagans drew back in dismay, and Gallienus (A.D. 260-268) thought proper to suspend the persecutions. This armistice lasted for forty years with one short interval. In the year 272 Aurelian (A.D. 270-275), to please the senate and Roman people, issued an edict of persecution. His premature death, however, prevented the shedding of much Christian blood. St. Canon of Iconia, St. Felix, Pope (A.D. 272-275), and St. Dionysius, first bishop of Paris, suffered martyrdom in this persecution.

19. After the death of Aurelian (A.D. 275) the imperial sceptre, within the space of ten years, passed through the hands of Tacitus (A.D. 275-276), Probus (276-282), and Carus (282-284), when the imperious voice of the army transferred it to Diocletian (A.D. 284-305). Though no general persecution raged during these ten years, the unrepealed edict of Trajan against secret associations furnished a legal justification for many isolated cases of martyrdom.

17. What effect did these bloody persecutions have upon the Church? 18. Who suspended the persecutions? What did Aurelian do in 272? Who suffered martyrdom under him? 19. Did persecution cease with the death of Aurelian?

20. The pagans seem to have believed that the emperors had treated the Christians with altogether too much leniency, and that it was yet possible to drown the Church in the blood of her children. Hence pagan hatred clamored incessantly for persecution. One emperor after another, however, too much occupied in protecting his own uncertain position against the attacks and intrigues of enemies, had failed to comply with this popular demand.

21. Diocletian.—In Diocletian the Romans at length found an emperor who would not turn a deaf ear to their appeals. During the early part of his reign he was entirely engrossed in quelling seditions and repelling invasions. In the year 288 he associated Maximian with himself in the government of the state, giving to him the western part of the empire. Four years later (A.D. 292) two others received the title of Cæsar—Constantius Chlorus for Britain, Gaul, and Spain, and Galerius for Illyria and Thrace.

22. The Theban Legion.—An incident which occurred in 286 foreshadowed the severity of this last persecution. Peace with the Church had not yet been broken when the people of Gaul rose in revolt. To aid in subduing them Maximian called the Theban Legion from the East. All the soldiers of this legion, six thousand six hundred strong, with their leaders, Maurice, Exuperes, and Candidus, were Christians. After the passage of the Alps Maximian determined to offer solemn sacrifice to the gods. He commanded the Theban Legion to take part in these solemnities, but with one voice they replied that they had enlisted to fight the enemies of the state and not to adore its gods.

23. Furious at this reply, Maximian commanded that every tenth soldier of the legion be put to death. The

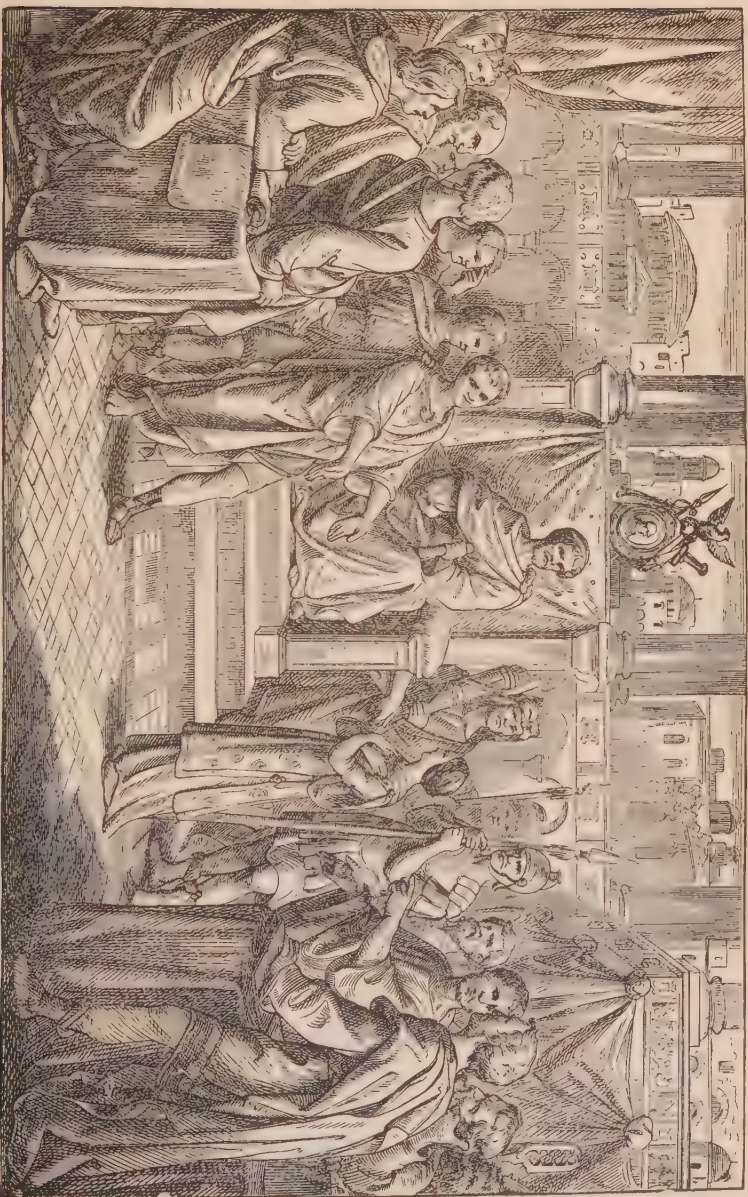
20. What did the pagans believe? Why were their clamors for persecution not complied with? 21. What emperor responded to their appeals? Who aided Diocletian in governing the empire? 22. Describe the Theban Legion.

order was executed, but changed not the resolution of the survivors. A second time every tenth soldier was called out and executed; but this only made the survivors cry out the louder that they detested paganism with all its gods and idols. Maximian, baffled and desperate, gave orders for the execution of the entire legion. The Christian soldiers laid down their arms, unbuckled their armor, and joyfully marched between the double file of pagan soldiers, who faithfully executed the sanguinary command. A veteran soldier of many wars, coming into the camp immediately after the massacre and showing his horror of what had been done, was reproached with being a Christian. "Yes," he replied, "I am, and shall always remain one." His answer merited for him also the martyr's crown.

24. Last Persecution of the Christians.—Having conquered the Persians, Diocletian girded himself as the champion of paganism in its last and most terrible struggle against Christianity. One edict followed another in quick succession. That of 298 commanded all soldiers to participate in the sacrifices to idols. The first edict of 303 (February 24) ordered the destruction of all churches, the burning of the Sacred Scriptures, the degradation of all Christians holding offices of honor, and the enslavement of all Christian freedmen. The second one of the same year enacted that all bishops and priests should be arrested and placed in prison. The third also of the same year prescribed that every refinement of torture should be employed against those who refused to sacrifice to idols. Another edict, of A.D. 304, condemned all refractory Christians to death.

25. Thus fortified and armed, paganism entered into the struggle with Christianity, determined to leave no means

23. Relate what occurred on their refusal to sacrifice to the pagan gods. Tell of the veteran soldier. 24. After conquering the Persians what did Diocletian issue? Give the substance of the edicts issued by him.



ST. AGNES BEFORE THE PREFECT.

unemployed in its effort to crush out its formidable rival. For ten years these edicts were mercilessly enforced by the Roman governors in nearly every province in the empire. In the first month of the persecution between fifteen and seventeen thousand Christians are said to have perished. In Rome St. Sebastian and St. Agnes—of whose martyrdom Cardinal Wiseman has so beautifully written in *Flabiola*—with numberless others were put to death. Gaul and Belgium count their martyrs of this period by the hundred. In Britain St. Alban and St. Agulus, Bishop of London, suffered martyrdom.

26. In the East, under Diocletian, the persecution raged with unrelenting fury. Christians were driven in crowds to be slaughtered; men, women, and children were massacred or burned to death. In Phrygia the town of Antandrus, with its ten thousand inhabitants, was consumed by fire and not a Christian was permitted to escape. Various and exquisite were the tortures employed. Some were stripped naked, exposed on a fork, and left to expire by degrees; some had the flesh scraped from their bones with broken pots, while boiling lead was poured into their wounds; others were cut from head to foot with sharp knives, rubbed over with pepper and salt, laid upon gridirons, and consumed by slow fire.

27. The heroic Christians of Spain found a heartless persecutor in the proconsul Dacian, who went from town to town enforcing the edicts. Crowds of the inhabitants were dragged before his tribunal and tortured in the most brutal manner. St. Vincent the deacon, after having shown a fortitude and endurance astonishing even in a Christian martyr, gave up his pure soul into the hands of God.

25. How long did this persecution last? How many perished in the first month? Name two Roman martyrs. What of Gaul and Belgium? Of Britain?
26. What occurred in the East? What of the town of Antandrus?

28. Martyrdom of Eulalia.—Not less remarkable was the heroism of Eulalia, a child, of noble birth, twelve years of age. From her earliest days she had fervently consecrated to God her virginity. At the breaking out of the persecution her parents, fearful lest her ardent desire of suffering for Christ should bring her to the persecutor's notice, sent her to a secluded country residence. No sooner, however, had Dacian come into Merida than Eulalia, escaping by night and walking into the city, presented herself before his tribunal.

29. Dacian strove in vain by caresses and promises to weaken her faith and heroic resolve. He then had recourse to threats and terror. All the instruments of torture were spread before her eyes and their cruel ingenuities vividly portrayed to her. "Sacrifice to the gods," cried Dacian, "and you shall not suffer." For answer she boldly overturned the idols, threw the offerings to the ground, and trampled them under foot. Two executioners seized her and tore her body with iron hooks. Joyfully, without cry or complaint, she counted the strokes. Torches were then applied to her mangled and bleeding wounds.

30. Her long and beautiful tresses, with which she had modestly covered her virginal bosom, took fire; the flames mounted to her head; she was seen to open her mouth and breathe them in, and then bow her head and expire. At the same time the executioners beheld a pure dove, white as snow, proceed from her mouth and fly up to heaven. A short time after two school-boys, Justus and Pastor, one thirteen and the other seven years old, suffered martyrdom with equal courage.

31. Vainglory of Paganism.—Hell had seemed to rally all its forces for a last effort; human barbarity had attained its

27. Under whom did the Spanish Christians suffer? Name a Spanish martyr.
28. Tell of the heroic conduct of the child Eulalia. 29. What took place between her and Dacian? 30. Tell of her death. What of the school-boys?

height. Diocletian and Maximian erected two marble columns in Spain, the one celebrating "the destruction of the name of Christian," the other "the universal extirpation of the superstition of Christ." A medal also was struck bearing the inscription: "The Christian name having been blotted from the earth." Many Christians suffered martyrdom after this, but this was the last general persecution.

32. Chastisement of Persecutors.—Though the Church had not sought to defend herself during this long struggle, her persecutors had not escaped punishment. Christ, who was with her and who suffered in her, fought her battles and chastised her enemies. Domitian was assassinated and his name and memory declared infamous by the Roman senate. Trajan died of apoplexy, after living to see all his conquered provinces revolt against him. Hadrian died from gluttony. Septimius Severus, unable to endure the tortures of the gout, killed himself. Maximin was murdered by his own soldiers and his head placed on the end of a lance. Decius died by the hands of barbarians, and was left, without burial, to be devoured by wild beasts.

33. Valerian, treacherously taken prisoner by Sapor, King of Persia, after having been treated during ten years more vilely than a slave, was flayed alive, painted red, and suspended in a Persian temple as a trophy of victory. Aurelian was assassinated before his edict of persecution had reached all the Roman provinces. Diocletian, having been forced to abdicate, starved himself to death. Galerius died a most horrible death. Maximin Daïa took poison and expired in excruciating agony. Licinius, conqueror of Maximin, ended the race of persecutors by putting to death the descendants of his vanquished foe together with those of Diocletian and Severus.

31. What was erected in Spain? 32. Did the persecutors escape punishment? What fate befell Domitian? Trajan? Hadrian? Severus? Maximin? Decius?
 33. How did Sapor treat Valerian? What of Aurelian and others?

PART IV

CHRISTIANITY ATTACKED BY PAGAN WRITERS—EARLY INFLUENCE OF
CHRISTIAN IDEAS—DOCTORS AND APOLOGISTS—HERESIES, SCHISMS,
AND DISPUTES IN THE CHURCH—EFFECTS OF HERESIES AND SCHISMS
—ORGANIZATION OF THE CHURCH—EXTENT OF THE CHURCH AT THE
CLOSE OF THIS EPOCH—REVIEW.

1. New Form of Warfare against Christianity.—While the Roman emperors strove to drown Christianity in the blood of its children, literature and science were employed to cover it and its followers with ridicule. On the stage the manners, customs, and especially the worship, of the Christians were travestied and ridiculed. The poets, slaves of a materialistic and sensual age, were incapable of realizing the grandeur and beauty of Christian heroism and faith. Foremost among those who found pleasure and profit in attacking Christianity was the famous satirist, Lucian, an Epicurean and a scoffer at every form of religion. The philosopher Celsus, however, was the first to directly assail Christianity in his writings. He was refuted by Origen.

2. Influence of Christian Doctrine.—The beneficent influence of Christian ideas was felt early in the second century. Pagan writers were found who acknowledged that the moral teaching of Christ was the purest ever proposed to man. Moreover, the fundamental dogma of Christianity—viz., the union of the divine and human natures in the person of Jesus Christ—had in it such power of attraction and so much of the essence of religion that thoughtful pagan philosophers began to look around them for persons whom they might place by the side of Christ. Apollonius of Tyana and Pythagoras were selected, and

1. In addition to persecution what methods were employed against Christianity? Name a satirist and a philosopher who attacked Christianity. Who refuted Celsus? 2. In spite of these attacks, what was the effect of Christian ideas?

their lives and works and mission declared like unto Christ's. This effort failed to benefit paganism.

3. Porphyrius attacks Christianity.—In the third century Christianity found in the philosopher Porphyrius its most learned and distinguished adversary. He attacked it from a scientific standpoint. After examining the Old Testament and striving to cover it with ridicule, he declared it to be a forgery; the New Testament he pronounced full of contradictions. He then proceeded to assail the dogmas of Christianity, the redemption and eternal punishment appearing to him most worthy of reprobation. He was refuted by the most celebrated bishops of the time—Methodius, Apollinaris, and Eusebius.

4. Christian Doctors and Apologists.—These assaults aroused the Christian doctors and apologists, who not only confounded the pagan philosophers but left to posterity a mass of lucid and forcible definitions and doctrinal expositions valuable to the truth beyond all estimation. In the year 131 Quadratus and Aristides wrote the first apology and addressed it to the Emperor Hadrian. This apology is unfortunately lost, as are those of Miltiades, Apollinaris, Irenæus, and Melito of Sardis.

5. St. Justin the Martyr wrote two apologies, which are still preserved. The first and the longer of these was written in the year 138 and addressed to the Emperor Antoninus Pius; the second was sent to Marcus Aurelius. Tatian, a disciple of St. Justin, wrote a treatise in the year 170, in which he attacked paganism and defended Christianity in a general way. Athenagoras of Athens undertook to refute the false accusations made against Christians. Hermias strove to defend the Church by attacking pagan philosophy. Theophilus, Bishop of Antioch, wrote a

3. How did Porphyrius attack Christianity? By whom was he refuted? 4. What effect did these assaults have? Who wrote the first apology? 5. What of St. Justin? Of Tatian? Name others who defended Christianity.

learned work, in which he ably supported the doctrines of Christianity.

6. The great apologists of the Eastern Church, however, were St. Clement of Alexandria and his disciple, Origen. St. Clement, believing a knowledge of Christianity to be its best defence, sought to explain its doctrines in a clear, elegant, and forcible style. Origen, in refuting Celsus, produced the most pithy, and powerful, and comprehensive apology that appeared in the ancient Church.

7. The apologists of the Western Church entered the lists at a later date, and, though not so numerous or comprehensive in their writings as their brothers of the East, they surpassed them in eloquence and effectiveness. Minucius Felix, the African, was the first of them. After him another African, a priest of the Church of Carthage, Tertullian, who was thoroughly skilled in the juridical method of argument, undertook to defend the Christians in their political relations to the state. In eloquence and beauty his apologies are unsurpassed. His first apology was an Address to the pagans; the second, his master-work, was written in A.D. 198 or 200 and presented to the governor of Africa; and the third, his appeal to the Proconsul Scapula, written in A.D. 221.

8. St. Cyprian, Bishop of Carthage, and Arnobius, the African rhetorician, also wrote ably in defence of Christianity. The ends which the apologists of this period sought to attain may be thus classified: 1st, a refutation of false charges; 2d, an appeal against the injustice of pagan treatment; 3d, a demonstration of the false nature and pernicious influences of paganism; 4th, a vindication of Christian practices and truths.

9. **Infidelity in the Church.**—The Church has ever been

6. What did St. Clement of Alexandria seek to explain? Tell something of his disciple, Origen. 7. Give an account of the Western apologists. What of Tertullian? 8. What ends did the apologists of this period seek to attain?

attacked by a double foe, one from without and one from within—the infidel and the false believer. Hence, while in the throes of mortal struggle with Roman emperors and pagan writers, Christianity was confronted by its own children who had turned traitors and were laboring to pervert it. These traitors were the most dangerous enemies the Church had to encounter, because they sought to destroy for ever her life by corrupting her logical and doctrinal unity. To resist brute force is far easier than to contend with intellectual subtleties, and the indefectibility of the Church in the midst of errors and heresies is a stronger proof of her divinity than repeated and continuous triumphs over nations.

10. The early Heresies.—The first heretical sect was of Jews, who acknowledged Christ to be the Messias, but denied His divinity and insisted on the observance of the Mosaic law as a means of salvation. The partisans of this Judaizing heresy were divided into two bodies—the Ebionites and the Nazarites.

11. Gnosticism, another form of heresy, and by far the most dangerous one with which the Church was brought into contact in the first epoch of her history, was a compound of heathenism and Christianity. While many of the leaders of this heresy were pagans, others there were who, though baptized in the Church, did not comprehend her doctrine or partake of her spirit. Simon Magus, the father of all heresies, according to St. Irenæus, was the first to proclaim the false principle upon which Gnosticism founded its entire system.

12. This system embraced the following errors: 1st. There are two supreme and eternal beings, the one good, the other evil. 2d. The invisible world, that of spirits, was created by the supreme Godhead, or the good being, and is

9. Besides the Roman emperors, against whom did the Church have to contend? What did these traitors seek? 10. Describe the first heretical sect. 11. What was the most dangerous heresy in the first epoch of Church history?

in itself good. The visible or material world is the work of the evil being and is necessarily bad. 3d. Christ did not become true man, but only assumed the form of man. 4th. Previous to Christ the true idea of God did not exist. The Gnostics also taught justification by faith only.

13. Gnosticism, like all other heresies, was split up into sects, the principal of which were the Basilidians, Valentinians, Ophites, Marcionites, and Carpocratians. This heresy was refuted by the Apostle St. John in his gospel, by St. Ignatius of Antioch, St. Irenæus of Lyons, St. Clement of Alexandria, Tertullian, and Origen. Towards the middle of the second century Gnosticism died out as a heresy, but as a system of philosophy it continued to do harm for several centuries under the name of Manicheism.

14. Two other heresies of this epoch may be mentioned: Montanism, which claimed for its followers the gift of prophecy, and Anti-Trinitarianism, which was divided into two bodies, the one denying the divinity of Christ and the other asserting that the Father and not the Son became man.

15. **Dissensions in the Church.**—Even during this epoch of fervor and heroism the Church suffered from internal divisions and contentions. The dispute on the celebration of Easter threatened at one time to disrupt the bond of unity, the bishops of Asia Minor refusing to obey the order of Pope Victor requiring them to conform to the practice of the other churches of Christendom. The dispute was finally settled at the Council of Nice. The question of the validity of baptism conferred by heretics agitated the churches of Africa, Cappadocia, Galatia, and Cilicia during the pontificate of St. Stephen (A.D. 257-260). The bishops of these churches were probably excommunicated on their refusal to comply

12. Outline the errors of Gnosticism. 13. Who refuted this heresy? Did it die out? 14. Describe two other heresies of this period. 15. What of the dispute about Easter? What occurred during the pontificate of St. Stephen?

with the pope's decision. Harmony was restored by St. Sixtus (260-261).

16. The first Anti-Pope.—The schism of Novatian, the first anti-pope, was another source of confusion and scandal. In A.D. 254 St. Cornelius, a priest of Rome, noted for his zeal and piety, was duly elected pope. At the same time Novatian, a Phrygian by birth, taking advantage of the discord growing out of a controversy in regard to the discipline to be observed towards those who had apostatized during the persecutions, formed a party of rigorists and was proclaimed pope. The recognition which he asked from the bishops of the Catholic world was in nearly every instance refused. His followers, however, were cunning and active, and his schism did not die out entirely before the seventh century.

17. The Church triumphs over Heresy.—These heresies, while they led many astray, were productive of great and permanent good to the Church. The true doctrine on the Blessed Trinity, the nature of God, the origin of evil, the divinity of Christ, and the reality of His humanity became more clearly defined. The bonds of ecclesiastical unity were strengthened. In presence of many and conflicting sects the Church of Christ and His apostles stood out in bold and unmistakable characters as the Catholic and universal Church, not to belong to which was to forfeit one's faith in Christ. Another and a more far-reaching and inestimable benefit consisted in the clear definition of the Church's rule of faith, which the defenders of Christianity unanimously declared to be in the Church's interpretation of the revelation contained in the universal and uninterrupted traditions, written and oral, received from the apostles.

18. Definitions of Doctrine.—St. Irenæus and Tertullian

16. Who was the first anti-pope? Describe the schism of Novatian. When did the schism end? 17. How did these troubles affect the Church? What became more clearly defined? What other benefit came from heresy?

taught that the following points of doctrine were of general faith : 1st. Christ committed to His apostles and their successors a deposit of faith which is contained in the Scriptures and the unwritten traditions of the Church. 2d. These are but two forms of one tradition, which is not a dead or historical body, but which, living in the Church, is always present to it. 3d. Disputed questions must be settled by the authority of the apostolical churches, especially that of Rome, with which all others must be in union.

19. Constitution of the Church.—The divine organization given by Christ to His Church remained intact in presence of the persecutions of Roman emperors and unbelieving Christians. Destined to subdue the whole human race and to bring all men together in the bonds of unity, the Church of Christ had from the beginning a permanent body and a social form. The head of the body, the centre and origin of unity, and the Vicar of Christ, was the Pope, the Bishop of Rome, the successor of St. Peter. During this epoch of struggles with external enemies the supreme authority of the pope, though not so clearly defined as in succeeding ages, was acknowledged, as many events plainly demonstrate.

20. Next to the pope, and as members of the one body of the Church, were the bishops, having jurisdiction over limited territories known as dioceses. The patriarchs of the apostolical churches of Rome, Alexandria, and Antioch took precedence among the bishops. All the bishops of the world were of necessity either directly or indirectly in communion with the Bishop of Rome. As the pope inherited the powers of Peter, the Prince of the Apostles, so were the bishops the successors of the apostles. The power which this succession gave was not transient or personal; the organs of it might perish, but it did not die with them.

18. Outline the doctrines taught by St. Irenæus and Tertullian. 19. Was the organization given the Church by Christ affected by persecution? Who was the head of this organization? 20. Who were next in authority to the pope?

Below the bishops, and subject to them, were the inferior clergy. The early Christian writers mention the following ranks in the clergy : priests, deacons, sub-deacons, acolytes, exorcists, lectors, and porters. The great body of the faithful was entirely distinct from the clergy and held no office in the Church.

21. Glorious Progress of the Church.—The Church militant has ever been the Church triumphant. In the midst of all her persecutions she continued to spread her doctrines and establish her authority not only within the bounds of ancient civilization but in countries that had never succumbed to the armies of Rome. Thirteen bishops had succeeded Simeon in the see of Jerusalem previous to the dispersion of the Jews under Hadrian. The Church of Cæsarea also, in Palestine, for the first four centuries was likewise in a most flourishing condition. The most illustrious see of Asia, however, was that of Antioch, which was founded by St. Peter and afterwards governed by the great St. Ignatius.

22. Besides Antioch there were in Syria the bishoprics of Seleucia, Berœa, Apamea, Hierapolis, Cyrus, and Samosata ; in Phœnicia, those of Tyre, of apostolic foundation, Sidon, Ptolemaïs, Berytus, and Tripolis ; in Asia Minor, Ephesus, Smyrna, and several of lesser importance ; in Phrygia, Laodicea, Colossa, Hierapolis, and Synnada ; in Nicomedia, Apollonia, Prusa, Hellenopolis, Cæsarea, and Adrianople ; in Cappadocia, Cæsarea (Mazaca) ; in Pontus, Sinope, Neo-Cæsarea, Amasia, and Comana ; in Mesopotamia, Amida, Nisibis, and Carres ; in Armenia, Melitene, Sebaste, and others. Chaldea, Parthia, Persia, Arabia, and even India had been visited by the apostles or their successors, who established churches wherever they went.

23. St. Mark introduced the faith into Egypt, and be-

Describe the bishops and the clergy. 21. In the face of persecution what did the Church do ? What is said of the see of Jerusalem ? Name the greatest see of Asia and its founder. 22. Name some other important bishoprics.

came the first bishop of the important city of Alexandria, afterwards so famous for its Christian schools and scholars. In the beginning of the fourth century Nuceratis, Phtinontis, Pelusium, Pamphysus, Memphis, and Heraclea had each a resident bishop. Although the presence of a large Jewish population, especially in Lower Egypt, prevented the rapid extension of Christianity in Eastern Africa, still the faithful were sufficiently numerous to be represented by twenty bishops in a council held at Alexandria in A.D. 235.

24. From Carthage, the great commercial metropolis of Northwestern Africa, the light of the Gospel was carried into the remotest parts of Numidia and Mauritania. So favorably was the faith received in this part of the African continent that Tertullian declared, in A.D. 202, that the Christians then almost outnumbered the pagans in its cities and towns and villages. A short time previous, at the call of Agrippinus, Bishop of Carthage, seventy bishops assembled in synod, and St. Cyprian in A.D. 255 presided over another at which eighty-six bishops assisted.

25. St. Paul and his disciples established the Church in several of the principal cities of Greece, notably Athens and Corinth. The first Church of Europe was beyond all question that of Rome, which had been planted by Peter, the Prince of the Apostles, and rendered glorious by the blood of innumerable illustrious martyrs. Its supreme authority and the number, success, and zeal of its missionaries secured to it the title of Mother of Churches. Many other bishoprics of Italy were founded either by the contemporaries of the apostles or their immediate disciples. Among these may be mentioned the sees of Lucca, Fiesole, Ravenna, Milan, Bologna, Aquileia, Bari, Benevento, Capua, Naples, Palermo, Syracuse, Pavia, Pisa, and Florence.

23. What is told of St. Mark? How many bishops assembled in Alexandria in A.D. 235? 24. What did Tertullian declare of Africa in 202? 25. Who established the Church in Greece? Name the first Church of Europe and its founder.

26. Spain, said to have been visited by St. Paul and St. James in succession, early received the faith, if not from these two apostles, at least from their immediate successors. At the Council of Elvira, held in A.D. 306, nineteen Spanish bishops were present. Switzerland was also visited by Catholic missionaries, who established flourishing churches on the shores of Lake Constance and in the valleys of the Alps. Early in the second century the tribes inhabiting the countries on the left bank of the Rhine received Christian missionaries, who established the churches of Metz, Cologne, Treves, and probably Mayence, Tongres, Spire, with others of less note.

27. Britain received the faith at an early date, and its king, Lucius, baptized in A.D. 183, had the honor of being the first Christian ruler. From that period down to the fourth century history has recorded nothing of the British Church. The martyrdom of St. Alban, the destruction of all places of worship, and the almost complete extirpation of Christianity from many parts of the island occurred during the Diocletian persecution (A.D. 303).

28. Gaul, which for centuries had been governed in matters of religious belief by the Druids, was, next to Italy, the most important portion of the West which received and retained the faith. The arrival in that country of Lazarus, whom Christ had raised from the dead, with Maximin, Mary Magdalene, and Martha, and his founding the see of Marseilles; and the establishment of a church at Paris by Dionysius the Areopagite, a convert of St. Paul, though often disputed, are held as historical facts by the best authorities.

29. It is also believed that six other churches can trace their foundation back to the apostolic age—viz., Tours, by

26. What is said of Spain? What of Switzerland? What churches were established in the second century? 27. What of Britain? Of King Lucius? What occurred A.D. 303? 28-29. What of Gaul? Tell of Lazarus and Dionysius!

St. Gratian; Arles, by St. Trophimus; Narbonne, by the disciple of St. Paul; Toulouse, by St. Saturninus; Clermont, by St. Austremonius; and Limoges, by St. Martial. Other extensive churches existed in Gaul in the second century, such as those of Lyons, Vienna, Valence, and Besançon. In the third century Pope St. Fabian sent seven bishops into Gaul to aid in the conversion of its inhabitants.

30. Review of First Epoch.—Thus by the close of the third century Christianity had obtained a firm foothold in every part of the known world. In its institution and beginnings it was to all appearances the weakest of enterprises; in its development and the accomplishment of its mission it is the grandest and, humanly, most inexplicable fact of history. It was founded by a despised Jew, the Son of a carpenter, who till the thirtieth year of His life labored in obscurity and poverty. Without having studied the wisdom of the world or the science of life, He presented Himself to His own people, proclaiming the most luminous truths, and teaching the deepest philosophy and the purest religion. He took to Himself twelve ignorant followers from the lowest and most uneducated class of the people. To them He gave the work of announcing His doctrine and of converting the world.

31. In the course of three years His wonders and teaching provoked so much hostility that He was seized, condemned as a blasphemer and seducer of the people, and crucified between two thieves. He became to His own nation a scandal. His followers at first abandoned and even denied Him. Later they showed themselves in the streets of Jerusalem, and began to teach that He who was crucified, and who, they said, had risen from the dead, was really and indeed the

30. What was the condition of Christianity at the close of the third century? Describe the beginnings of Christianity. To whom was given the work of converting the world? 31. Describe the last three years of our Lord's life.

Son of God. Men thought them drunk. Nevertheless the crowd gathered around them and thousands believed.

32. They separated, going north, and south, and east, and west. Wherever they went they found a well-organized, a deep-seated state religion, which, having stood at the cradle of the then powerful nations of the earth and been the inseparable companion of their struggles and triumphs, had entered into their history, philosophy, and poetry, their social, national, and individual lives. Granting unbounded liberty to passions, having inexhaustible wealth, magnificent temples, elaborate ceremonials, and brilliant feasts, it was the most popular of religions. With this religion the ignorant apostles found themselves in complete antagonism. Its gods they pronounced demons, its sacrifices abominations, its practices sinful, its theory of life false, and its end eternal damnation.

33. Instead of this historical and popular religion they preached the divinity of a crucified Jew, and asked men to accept their assertion of His resurrection in proof of His divinity. Their doctrine, to the gentiles, was folly. And yet, proclaiming such a doctrine, they imposed the severest obligations. To the rich they preached poverty, to the proud humility, to the powerful mercy, to the master equality, to the slave resignation, to enemies brotherly love, to the irascible mildness, to the luxurious mortification, to the impure chastity, to the sorrowful joy, to the persecuted submission, and to all men they said: What you have been be no longer, and what you become, become not only in act but in thought and desire as well.

34. Had the apostles then possessed the highest culture, the most profound learning, and the choicest gifts of eloquence; had they been supported by imperial edicts, still in

What followed the crucifixion of our Saviour? **32.** Describe the religion the apostles found when they went abroad. How did they treat this religion? **33.** What doctrines did they preach instead of this false religion?

all probability their mission must have failed. But instead of these external aids they themselves despised the persuasive words of human wisdom, and the world had for them only the bitterest opposition. The mass of the people, the emperors and magistrates, the rich and the great, the pagan priesthood and the schools of philosophy, vied with one another in hating, and misrepresenting, and persecuting them. Nevertheless wherever they went they made disciples, and the world was fast becoming Christian.

35. Then did idolatry, threatened in its very existence, gird itself for a gigantic struggle. During three hundred years Rome strained every nerve and used every device to crush out the faith of the apostles. Ten times did different emperors summon the might of paganism to annihilate the Church. Ten times was every province of the empire deluged with Christian blood. Exile, proscription, confiscation, torture, and death were separately and collectively employed. But patience, heroism, love, and faith proved stronger than the mightiest empire of the world and the cruelty and hatred of men.

36. The infant Church, alone and unarmed, yet fearless and undaunted, received the successive shocks and sought not to evade them. She grew strong through the sufferings of her martyrs. She saw her numbers increase in a harvest of death. As the hatred of men became more intense the devotion and zeal of her children augmented. Her darkest hour was the dawn of her brightest day, and in the end, when her enemies were celebrating her utter destruction, she was preparing, in humility and prayer, to plant the Labarum on the Capitol, to place the cross above the Roman eagle, and to seat Christianity on the throne of the Cæsars. She triumphed over Rome; yea, she did

34. How was the teaching of the apostles received? What was the result?
35. Describe the struggle of pagan Rome to crush Christianity. 36. Did the Church successfully withstand persecution? What was the result?

more : she taught men virtue and made them masters of themselves.

37. In the midst of her struggles with external enemies heresies attacked her, and her own children sought to do what emperors and the sword had failed to accomplish. Her doctrines were distorted, her teachings misrepresented, and her dogmas denied. Some of her most brilliant sons went out from her. She expostulated with them calmly, convicted them of error, and wept over them, but feared them not. Conqueror of paganism, she vanquished also its baptized offspring, heresy.

38. Doubly victorious, she was already the greatest moral power on earth. Nor did she owe her victories to the assistance of the world, for the world was against her ; nor to the natural development of ideas, for the wisest men of the age united in declaring, what history proves, that Christianity was as one born out of time. Her triumphs were the legitimate fruits of her astounding miracles and of the grace of God that worked through her.

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37. What did the Church's own children do? Was she overcome by heresy?
38. To what did the Church owe her victories?



SECOND EPOCH.

FROM THE CONVERSION OF CONSTANTINE (A.D. 312) TO
THE FALL OF THE WESTERN EMPIRE (A.D. 476).

PART I.

CONSTANTINE THE GREAT—TRIUMPH OF THE CHURCH—SONS OF CONSTANTINE—JULIAN THE APOSTATE—ATTEMPT TO REBUILD THE TEMPLE OF JERUSALEM—EXTENSION OF THE CHURCH IN THE EAST—CONVERSION OF IRELAND—INVASIONS OF THE BARBARIANS—FALL OF THE WESTERN EMPIRE.

1. Constantine the Great.—After three hundred years of persecution God sent Constantine the Great to give peace to the Church and to place Christianity on the throne of its enemies. By birth a Briton, the son of Constantius Chlorus and his Christian wife, St. Helena, Constantine united to great personal beauty and grace the higher endowments of intellect and courage. Placed by his father as a hostage in the palace of Diocletian, and afterwards transferred to the guardianship of the cruel and bloodthirsty Galerius, he succeeded in gaining the esteem and confidence of those suspicious emperors. When Constantius lay at York, in Britain, dangerously ill of a fever which he had contracted in an expedition against the Picts and Caledonians of Scotland, Constantine obtained from Galerius permission to visit his dying father. Immediately after his father's death

1. Whom did God send to give peace to the Church? Who was Constantine? What was his character? Whose confidence did he gain? What happened from his visit to his dying father?

he was proclaimed Cæsar by the army of Gaul and Britain (A.D. 306).

2. The Seven Emperors.—A year later (A.D. 307) the empire was parcelled out between seven masters : Galerius, Constantine, Maximin, Licinius, Severus, Maxentius, and Maximian. This state of things soon brought on disputes, rival-

ries, and war. Severus, defeated by Maximian, was put to death. Maximian, banished by his son, Maxentius, on account of intrigues, passed into Gaul, where he was strangled by order of Constantine, against whose life and authority he had twice conspired. Galerius died in A.D. 311, after having issued an edict which put an end to the last general persecution.



CONSTANTINE THE GREAT.—(b. 272 ; d. 337.)

3. Maxentius declares War against Constantine.—The four remaining rivals could not live long in peace. Maxentius, desiring to become sole master of the West, declared war against Constantine, giving as a pretext the death of the father whom he had himself banished. Constantine, like a prudent and brave general, awaited not the attack of his enemy, but, assembling an army of forty thousand men, crossed the Alps and advanced to the bridge Milvius, within two miles of Rome. Maxentius, at the head of one hundred and sixty thousand veterans, came out to meet

2. How was the empire divided a year later? What was the result? What befell Severus? Maximian? What did Galerius do before dying? 3. On what pretext did Maxentius declare war? How did Constantine meet him?

him. The fate of the empire was here to be decided. Maxentius had consulted the pagan oracles, and was assured of an easy triumph.

4. The first Christian Standard.—Constantine had prayed to the God of his mother, and at the head of his army was borne a strange standard, never before seen by Roman soldier. This mysterious standard consisted of a long gilt spear with two arms projecting so as to form a cross, from which hung a square-shaped purple banner richly embroidered and ornamented with gold and jewels. The spear, however, was not surmounted by the eagle of Jupiter, but by the two first letters of the name of Christ intertwined with one another. Constantine afterwards told the historian Eusebius the origin of this mysterious standard. When the army had passed the Alps and entered the plains of Italy, one day, a little after noon, he and his entire command beheld a luminous cross in the heavens, and on the cross were the words, “In this be thou conqueror.” That night the vision was repeated, and Christ commanded the emperor to copy what he had seen and have it borne before his army.

5. Defeat and Death of Maxentius.—The two armies, then, the most powerful bearing the standard of Jupiter, and the weaker that of Christ, came together. A severe struggle followed, and the army of Maxentius was routed and fled in wild disorder. Thousands perished, and the vanquished emperor himself, having fallen into the Tiber, was drowned. Constantine entered Rome in triumph the same day (28th of October, 312) and planted the victorious Labarum on the Capitol.

6. Edicts favoring the Christians.—The following year (A. D. 313) Constantine and Licinius met at Milan and

How did Maxentius prepare for battle? 4. To whom did Constantine appeal? Describe the first Christian standard. Tell of its origin. 5. What was the result of the battle? What befell Maxentius? What did Constantine do?

conjointly issued an edict by which Christians were granted liberty of worship. Constantine afterwards from time to time issued other edicts restoring to the Church all the edifices and property which had been confiscated; granting the clergy immunity from public functions; recognizing the freedom given by the Church to slaves; giving bishops jurisdiction in civil causes; authorizing bequests in favor of the Church; abolishing the death penalty of crucifixion; instituting chaplains for each legion in the Roman army; prescribing the proper celebration of Sunday; and interdicting the sanguinary combats of gladiators.

7. Persecution by Licinius; his Death.—Whilst Constantine was thus enlarging the liberties and privileges of the Church in the West, Licinius in the East, to gain popularity with the pagans, who still formed the majority of the population, was violating the edict of Milan and persecuting Christians. This conduct soon led to an open rupture between the two emperors (A.D. 323), and the war which followed may be considered one of religion, having for its object the enforcement of an edict granting security to Christians. Licinius, twice defeated—at Byzantium in 323 and at Chalcedon in 324—was put to death by Constantine in violation of a solemn promise. Constantine was now sole ruler of the empire.

8. Constantine openly professes Christianity.—Henceforth Constantine (A.D. 324-337) openly professed his belief in Christianity and earnestly sought to advance its interests. He did not, however, persecute pagans, holding with the Church that the cause of religion is not advanced by the sword and bloodshed, but by peace and charity. “No one,” said he, “should be molested for his belief in the gods or forcibly compelled to give up the pagan worship.” While

6. What did Constantine and Licinius do in 313? Outline other edicts afterwards issued by Constantine. 7. What was Licinius doing meantime in the East? To what did this lead? What befell Licinius?

he spared individuals he forbade certain things in paganism which he considered especially reprehensible. Private sacrifices and certain immoral practices common to some forms of pagan worship were of this class. He also confiscated several pagan temples which had been abandoned by their worshippers.

9. Government removed to Constantinople; Death of Constantine.—The removal of the capital of the empire from Rome to Constantinople (A.D. 330) was one of the most important acts, politically and religiously, in the reign of Constantine. The abandonment of Rome has been interpreted as a donation of the Eternal City to the popes. No formal donation, however, was made. After having been the instrument of much good and the author of several great crimes Constantine died in A.D. 337. He was baptized on his death-bed. The Church, which owed much to his munificent generosity and was indebted to him for temporal liberties and privileges, has never placed him, however, among her models and saints.

10. Division of the Empire; Dissensions.—Constantine in his will divided the empire between his three sons: Constantine II. receiving Britain, Gaul, and Spain; Constantius, Thrace, Asia Minor, Egypt, and the East; and Constans, Italy, Africa, Greece, and Illyricum. Three years later (A.D. 340) Constantine, dissatisfied with his share of the empire, sought to take forcible possession of that of Constans, alleging as a justification the imaginary right of primogeniture. He perished in the enterprise, leaving Constantius master of the West and Constantius of the East. These brothers were very solicitous for the abolishment of paganism, but in their efforts displayed more energy than charity.

8. What did Constantine now profess? Did he persecute pagans? What did he forbid? 9. What important event occurred in 330? When did Constantine die? What did the Church owe to him? 10. Describe the division of his empire,

11. The Emperor Constantius.—After the death of Constantians (A.D. 350) Constantius became sole master of the empire. Weak and inconstant, violent and suspicious, jealous and cruel, a tool in the hands of Arian heretics, Constantius proved a greater curse to religion than pagan persecutors had ever been. In A.D. 356 he issued an edict confiscating the possessions of pagans, ordering the destruction of their temples, and condemning idolaters to death. This measure was wisely protested against by the most pious and exemplary bishops of the Catholic world. Constantius died in A.D. 361, receiving baptism on his death-bed from Euzoïus, an Arian heretic.

12. Julian the Apostate, Emperor.—Julian, known as the Apostate, the nephew of Constantine the Great, succeeded Constantius on the imperial throne (361-363). Accustomed to dissimulation from his youth, Julian played his part so well throughout his career that his real character appears an enigma. All accord to him great personal bravery, but aside from this he had no good quality without having also its contrary vice. By times clement, he was frequently cruel; suppressing many abuses, he created others which were greater; severe in punishing unjust officials, he tolerated the most crying wrongs; extremely temperate, he participated in the feasts of debauchery in honor of Venus; indefatigable, immoderately ambitious, gifted with great talents, a Stoic in conduct, an idolater in religion, a magician in philosophy, he is one of the most incongruous characters of history.

13. Julian openly favors Paganism.—Immediately after he became emperor he openly declared himself in favor of paganism. By his generosity pagan temples rose from their ruins; numerous and most costly sacrifices were offered to

What happened three years later? 11. Who became sole emperor in 350? What was Constantius' character? How did he treat the pagans? 12. Who succeeded Constantius? Describe Julian's character.

the idols; pagan priests were clothed in the richest ornaments; and for the first time in history the poor were provided for in the name of the gods. On the other hand, he dispossessed the churches; revoked all privileges and pensions previously granted to Christians; deprived them of all state favor and of offices of trust; forbade them to have schools of their own; confiscated their wealth; placed over them heretical bishops; and finally tacitly permitted many of them to be put to death.

14. The Last of the Pagan Emperors.—Hating the Jews as much as he did the Christians, he thought, however, to make use of them to prove the fallacy of our Saviour's and Daniel's prophecy concerning Jerusalem. Twice did he order the rebuilding of the Temple, and twice did God frustrate his design. Earthquakes, balls of fire coming from the earth and covering the place with smoke and flame, destroying the work which had been done, killing many of the laborers, and finally effectually putting an end to further efforts, proved that God's decree was not to be set aside by man. Julian, at the age of thirty-two, and after a reign of twenty months, fell in a battle against the Persians (A.D. 363). His last words are said to have been: "Thou hast conquered, O Galilean!" Indeed Christ had conquered, for no more was a pagan emperor to reign in Rome.

15. Jovian Emperor; Christian Charity.—Jovian (363-364), a Catholic, succeeded Julian and restored to the Church all its rights and privileges. He did not, however, order pagan temples to be closed or persecute idolaters on account of their belief. Christianity, having conquered paganism without the aid of the sword, sought not to avenge itself on its enemies or wring submission from

13. After becoming emperor what did Julian do? What did he do for the pagan priests? What of the poor? How did he treat the Christians? 14. Describe his attempts to rebuild the Temple. Tell of the apostate's death.

them by the secular power, which was then at its command. "Hate error, but love those who err," was the governing principle of the Church from the beginning. This principle she strove to impress on the minds of her children. If her teachings in this, as in other respects, have not always proved effective, her failures must be attributed to that which is submissive to no law—human passion. Where there is question of individuals the Church has ever proved herself the most tolerant of institutions, but where there is question of error she is the most intolerant.

16. Unfortunately some of the emperors subsequent to Jovian, having neither the faith nor the spirit of the Church, and acting against the advice of the most pious and learned bishops of their time or in conformity with the suggestions of heretical counsellors, persecuted pagans with such relentless severity that they gradually disappeared from the cities and were confined almost wholly to the country. From this state of things paganism took its name—viz., the religion of the pagani, or peasants.

17. Triumphs over Idolatry.—Although Roman paganism had been vanquished, it was not so with idolatry throughout the world. Outside the limits of the empire the Church had many a hard struggle and glorious triumph before her. The people of Armenia, the first who as a nation embraced the faith of Christ (A.D. 302), owed their conversion to St. Gregory the Illuminator, Bishop of Cæsarea. Fifty years later the country was invaded by the Persians, who sorely afflicted the Christians. In this instance force was met by force, and repeated persecutions provoked repeated resistance, until in the end the nation obtained the free exercise of the Christian religion, which it has preserved to this day. In the

*5. Who succeeded the last pagan emperor? Being a Catholic, did Jovian persecute the pagans? Did the Christians wish him to do so? 16. What of subsequent emperors? 17. What nation first embraced Christianity?

year 428 the holy patriarch Sahag gave to the Armenians a faithful translation of the Bible.

18. In Persia itself, the land of fire-worshippers, the Church obtained a strong foothold. In the year A.D. 343 King Sapor opened an era of persecutions which lasted until A.D. 450, when the Christians, having adopted the Nestorian heresy, were granted protection and security. About this time the Church had flourishing communities in Abysinia, Southern Arabia, and even China.

19. Conversion of Ireland.—The most important event in the missions of this epoch was the conversion of Ireland. The first apostle sent to this country of whom history makes mention was Palladius. He received his mission from Pope Celestine, and was consecrated bishop in A.D. 431. He remained, however, but a short time in Ireland and made comparatively few converts. The year in which Palladius died in Britain (432) beheld the arrival on the coast of Ireland of the man destined by Divine Providence to convert the entire island.

20. The Apostle of Ireland.—"Not to Palladius," says an ancient Irish proverb, "but to Patrick did God give the Irish." Born at Boulogne, on the coast of Picardy, in A.D. 387, Patrick, the future apostle of the Irish, was seized at the age of sixteen by a marauding Irish chieftain and taken to Ireland, where he was sold as a slave to Milcho, King, probably, of North Dalaradia, now the County Antrim. He remained a prisoner for six years, tending the flocks of his master, learning the language of the people, and training himself in all virtues, especially humility and piety.

21. His Studies.—After his escape from bondage Patrick returned to his native Gaul and went to the cloister school of Tours to learn Christian perfection and apostolical zeal

Who converted the Armenians? 18. What of the Church in Persia? 19. Tell of the first effort to convert Ireland. Who was Palladius' successor? 20. Relate the events of St. Patrick's youth. 21. What of his studies?

of its great bishop, St. Martin. Afterwards he studied under St. Germanus at Auxerre, and thence repaired to the great monastery of Lerins. An inward call and a voice, as he himself tells us, crying out to him, "We entreat thee, O holy youth, to come and henceforth walk amongst us," bade him leave his own country and his father's house and devote himself to the conversion of the Irish.

22. St. Patrick's Labors.—He went to Rome (A.D. 431), where he was commissioned by Pope Celestine as assistant to Palladius. On his return to Gaul, hearing of the failure and death of Palladius, he was consecrated bishop at Evreux, and immediately set sail for the land of his former captivity (A.D. 432). He preached before Laoghaire, king of all the island, who was so impressed by his words and works that he gave him permission to teach his new religion without molestation. Patrick then began those apostolical journeys which extended into nearly every part of the island and lasted until the end of his life. Thousands were converted and baptized by him.

23. His Death.—At the end of seven years (A.D. 439) the number of Christians had become so great that St. Patrick associated with himself three bishops, Secundinus, Auxilius, and Isserinus. Sixteen years later (A.D. 455), while Genseric was sacking Rome, St. Patrick laid the foundation-stone of the metropolitan church of Ireland at Armagh. After a missionary life of thirty-three years St. Patrick died at Saul (A.D. 465) in the seventy-ninth year of his age. His work is without parallel in history. In an almost incredibly short time, and without the shedding of blood, the entire island was converted, the Church wisely organized, and the people trained in the practice of Christian virtues. So thorough had been this work that from

22. In what year was St. Patrick consecrated bishop? Tell of his labors.
23. What resulted from seven years' labor? What was laid in A.D. 455? When did St. Patrick die? What is wonderful in the conversion of Ireland?



LANDING OF ST. PATRICK IN IRELAND.

that time the Irish people vowed themselves to the faith with an ardent and tender devotion which grew to be part of their very life.

24. The Roman Empire declining.—After its victory over paganism in the Roman Empire Christianity became more and more a social as well as a religious power. Its mission is to man as a temporal as well as an immortal being, and this mission, though twofold in its operation, is one in its essence. To remove an effete and corrupt civilization, to modify the organization of society, to give a new direction and impulse to thought, to change the constitution of the state and the family, to proclaim the dignity of the slave and of woman, and to bring all men together as brothers, was part of Christ's divine plan for the sanctification of souls. In the Church and in her history all is wonderful, even that which is human. The Roman Empire, having helped in a mysterious way to spread Christianity, was about to disappear from among the powers of the earth.

25. Invasions of the Barbarians.—In the vast countries beyond the Rhine and the Danube were gathered immense hordes of barbarians, who, like birds of prey, seemed to be awaiting the moment to descend on the rich and fertile provinces of the empire. The very year in which Valentinian died (A.D. 375) these hordes crossed the frontier and began a series of invasions which in a comparatively short time literally changed the face of Europe. No formidable or organized invasion took place, however, before the beginning of the fifth century. Then first came Alaric, King of the Visigoths, in obedience, as he declared, to a heavenly voice summoning him beyond the Alps (A.D. 401-403). Defeated at Pollentia (402) and at Verona, Alaric withdrew but to make room for two hundred thousand

24. After overcoming paganism what form did Christianity take? Outline Christ's plan for sanctifying souls. 25. In what year did the barbarian invasions begin? Tell of the invasion of the Visigoths. Who were the next invaders?

German barbarians under the command of Radagisius (A.D. 406).

26. The Vandals.—In the same year four hundred thousand Vandals invaded Gaul, and, after sacking its cities and devastating its fertile plains, crossed into Spain (A.D. 409). Meanwhile Alaric, thirsting to avenge his defeats, had assembled a numerous army and had recrossed the Alps (A.D. 408-410). In his last invasion Rome itself fell before his victorious Visigoths (A.D. 409), and for six days was a prey to all the horrors of barbarian cruelty and rapacity. The sacred vessels and the churches of St. Peter and St. Paul were alone respected. Some years later (A.D. 429) the Vandals, under Genseric (king 428-477), passed over the Straits of Gibraltar into Africa, and at the end of ten years this country, from the richest province in the Roman Empire, became a desert where a traveller might journey for days without meeting with a living soul.

27. The Huns.—The fifth invasion of barbarians, under Attila, King of the Huns, called the “Scourge of God,” took place in A.D. 450-451. At the head of five hundred thousand warriors he crossed the Rhine, but was met by a vast army and defeated on the plains of Chalons-sur-Marne. The following year (452) he appeared in Italy. This country, which at one time could have called the world to its defence, lay now, after repeated attacks, helpless and exhausted, abandoned to its fate by the emperors whose duty it was to protect it.

28. St. Leo.—In this weak and defenceless state Italy instinctively turned to the pope for help. St. Leo the Great, clothed in the insignia of his high office, went forth to meet the fierce Attila, and, if possible, subdue him. An interview took place on the banks of the Mincio (June 11, 452).

26. What happened in Gaul in 406? Describe the invasion and capture of Rome by Alaric in 409. What was the result of the invasion of Africa by the Vandals? 27. Give an account of the invasion of the Huns under Attila.

The pope returned to Rome, and Attila withdrew from Italy, not to return. Three years later (A.D. 455) Genseric, at the head of his victorious Vandals, encamped before the gates of Rome. St. Leo again went forth to



MEETING OF ST. LEO AND ATTLA.

plead for his people and his city. The Arian king, though less docile than the barbarian chief, promised to spare the city from fire and sword. The Rome of the Cæsars was taken without resistance, sacked and despoiled of its gold and silver, sacred vessels, and masterpieces of art. Sixty thousand captives were led away to Africa.

29. For twenty years longer Rome was the sport and prey of barbarians, who disputed the privilege of appointing its

28. To whom did Italy turn for help? What did St. Leo do? With what result? Who next appeared before Rome? What promise did Genseric give St. Leo? How did Genseric treat Rome and its people?

emperors. Then Odoacer, a Herulian chief, took the title of king of Italy, and the Empire of the West disappeared (A.D. 476). In Jerusalem, stained with the blood of Christ, there had not been left a stone upon a stone ; and to pagan Rome, all covered with the blood of martyrs, there remained not a vestige of greatness, or power, or glory. Truly God is terrible in His judgments !

30. Europe under the Heel of the Barbarian.—These invasions rendered the barbarians masters of all the countries of the Western Empire. The Visigoths, Suevi, and Alans were firmly established in Spain ; the Vandals reigned in Africa ; the Burgundians, Franks, and Visigoths had parcelled out the territory of Gaul ; the Heruli had founded a kingdom in Italy, and the Anglo-Saxons had conquered the greater part of Britain. War was the passion and pleasure of all these barbarians. They turned their arms against one another ; bloodshed, rapine, and devastation held sway over the once peaceful and civilized provinces of the empire. What the sword did not destroy was cut down by famine and pestilence. Thus Europe, a spoil to robber chieftains, a scene of endless discord, seemed destined to become the battle-ground for contending tribes or a desert.

29. For twenty years what was the condition of Rome ? Who now took the title of king ? In what year did the Western Empire end ? 30. What countries were now under the barbarians ? Describe the condition of Europe then.

PART II.

HERESIES—ARIUS: HIS HERESY AND CONDEMNATION—COUNCIL OF NICE AND BANISHMENT OF ARIUS—HIS RECALL AND DEATH—ARIANISM UNDER THE SONS OF CONSTANTINE—COUNCILS OF ARLES AND MILAN—TRIUMPH OF ARIANISM—ARIAN COUNCIL OF SIRMIO—COUNCILS OF RIMINI AND SELEUCIA—DECLINE AND FINAL EXTINCTION OF ARIANISM—NESTORIANISM—COUNCIL OF EPHESUS—OTHER HERESIES IN THE EAST—DONATIST SCHISM—PELAGIANISM.

1. The Church battling for her Faith.—After fighting for three hundred years for her existence the Church must now contend for the integrity of her faith. This contest had already begun in the first epoch, but in the fourth century, when persecutions from without had ceased and Christianity was recognized as true by the successors of Nero and Diocletian, the struggles with heresy became more serious and violent.

2. The Arian Heresy.—Arius, a priest of Alexandria, was the author of the heresy which bears his name. Born in Libya, and a pupil of Lucian of Antioch, he acquired at an early age a reputation for learning, eloquence, and grasp of mind. An austere yet affable exterior enabled him to impress others with the belief that he possessed also the more solid quality of piety. His pride and immoderate ambition, however, ruined him; and instead of doing a great work in the Church, for which his talents peculiarly fitted him, he proved a curse from which the Church suffered long and sorely.

3. Whilst yet a deacon Arius was excommunicated by Peter, Patriarch of Alexandria, on account of his turbulent support of the Meletian schism. From this sentence, how-

1. Against what did the Church now have to contend? 2. Give an account of the author of the Arian heresy. What led to his ruin? 3. Why was he excommunicated by Peter, Patriarch of Alexandria?

ever, he was afterwards absolved by Peter's successor, Achilles, who also ordained him priest. When Alexander was elected patriarch by the inhabitants of Alexandria (A.D. 311) Arius, disappointed at not being chosen, determined to avenge himself by giving the holy bishop all possible vexation. Soon after, the clergy of the city being assembled to deliberate on some questions of faith, Arius openly attacked the views of the patriarch concerning the divinity of Christ.

4. Expostulated with and reprimanded by his bishop, Arius persisted in maintaining his impious opinions. A council of one hundred Egyptian bishops then condemned and excommunicated Arius and his followers (A.D. 320). He first withdrew into Palestine, where he was improperly absolved from the excommunication by bishops whom he had succeeded in deceiving. He then repaired to Nicomedia to visit a former acquaintance—Eusebius, bishop, the friend and probably the kinsman of Constantia, sister of Constantine. The reputation of Eusebius for piety and priestly disinterestedness was not of the best, and he became a willing and efficient tool in the hands of Arius. By his influence the sympathy of Constantia was aroused, and, having obtained the support of so powerful an advocate, an effort was made to gain from the Emperor Constantine a decision favorable to Arius.

5. **The Council of Nice.**—Meanwhile the controversy had assumed such vehemence as to justify the calling of a general council to finally and authoritatively settle the question in dispute. In the year A.D. 325 accordingly three hundred and eighteen bishops met together at Nice, in Bithynia. This august assembly was presided over by the papal legates, Osius, Bishop of Cordova, and the two priests

Disappointed in not being elected patriarch of Alexandria, what did Arius do?
4. What followed a persistence in his heretical opinions? Being improperly absolved from the excommunication, whose support did Arius seek?

Vitus and Vincent. Arius, cited before the council and urged to explain his opinions, openly denied the divinity of Christ.

6. Many of the bishops, horrified beyond measure—for such an impious opinion was unheard of in the Church—demanded the immediate condemnation of the heretical priest and his followers. Arius, on the contrary, asked to have his views discussed, and to this the fathers of the council, hoping to reach an amicable settlement, consented. The Church, but a few years removed from the Catacombs, had not a large number of well-educated or learned bishops. In the council were many men of great piety and deep faith, who bore on their bodies the marks received in times of persecution; but there were among them few scholars and orators.

7. **Condemnation and Banishment of Arius.**—Arius, then, looking upon the fathers more as a legion of martyrs than as intellectual athletes, hoped to deceive them and lead them into error, as he had the bishops of Palestine. Never was pride more sadly disappointed. Besides Eustathius of Antioch and Marcellus of Ancyra, who ably refuted the Arians, there stood in the council one whom God had raised up to defend the divinity of His Son and to be for half a century the most glorious representative of Catholic truth.

8. Athanasius, deacon of the Church of Alexandria, who assisted at the council as companion of the Patriarch Alexander, was more than the equal of Arius in eloquence, in learning, in profundity of thought and grasp of mind. Arius, ingloriously defeated in debate, was condemned and excommunicated by the council. The fathers then drew up a formula of faith declaring the Son “to be true God, born, not made, and consubstantial with the Father.”

5. Give an account of the meeting and constitution of the Council of Nice. 6-7. Describe the conduct of Arius before the council and its effect. 8. Who defeated Arius in debate? What did the fathers declare a formula of faith?

This formula was signed by all the bishops of the council except two—Theonas of Marmarica and Secundus of Ptolemais, who with Arius were exiled by the Emperor Constantine to Illyria (325).

9. Constantine supports Arianism.—In the days of persecution, when emperors sought to destroy the Church and not to protect it, this definition of Catholic faith in all probability would have remedied the evil. Unfortunately the emperors, ceasing to be the leaders of the enemies from without, became in a measure the allies of those within the Church, and, by assuming to dictate unduly and tyrannically in ecclesiastical matters, sought to impose on Christianity the emperor-pontiff of paganism. At the urgent request of Constantia made on her death-bed Constantine recalled Arius from banishment (A.D. 328), and soon after permitted the return of his two friends, the bishops of Nicomedia and Nice.

10. Bold Scheme of Perversion.—From exile the Arians passed to the imperial court, where they enjoyed great favor and exercised much influence. Emboldened by their sudden elevation and power, they conceived a vast and formidable project, to the accomplishment of which they devoted all their energy and cunning. This scheme was nothing less than the perversion of the world by substituting Arian for Catholic bishops in all episcopal churches.

11. First they sought to obtain possession of the metropolitan sees. Eustathius was driven from Antioch, banished by the emperor to Thrace (A.D. 330), and Paulin, an Arian, made bishop in his place. They next directed their efforts against Athanasius, who in the meantime had been chosen patriarch of Alexandria (A.D. 326). Commanded by Constantine to enter into com-

What was the result of the trial to Arius and his followers? 9. What did Constantine do in 328? 10. Enjoying imperial favor, what scheme did the Arians conceive? 11. What was their first step? What of Antioch?

munion with Arius, Athanasius resolutely refused. This refusal, which he afterwards maintained in the face of calumny, persecution, and exile, brought upon Athanasius the displeasure of the emperor and the redoubled hatred of the Arians.

12. A series of false accusations were then drawn up against him, and he was ordered by Constantine to defend himself at Tyre before a numerous assembly of his bitter Arian enemies (A.D. 335). The sentence of deposition which these enemies pronounced was followed by a decree of the emperor banishing Athanasius to Treves, in Gaul.

13. Death of Arius.—Faithful to its exiled bishop, the Church of Alexandria refused to receive Arius. A synod at Jerusalem, however, admitted him to communion, and he was on the point of being received in Constantinople, by order of the emperor and against the protest of the holy patriarch, St. Alexander, when he was found dead, bathed in his own blood and his entrails bursting forth, like another Judas (A.D. 336). His horrible death struck terror to the hearts of his warmest partisans, but did not put an end to Arianism.

14. Arianism under Constantine's Sons.—When the empire passed into the hands of Constantine's sons (337) the exiled bishops were recalled through the influence of Constantine II. and Constans. The Arians, however, soon appointed Pistus bishop of Alexandria, and the Catholics were forcibly dispossessed of their churches and St. Athanasius compelled to flee. In A.D. 341 an Arian synod held at Antioch condemned and formally deposed Athanasius, consecrating Gregory bishop of Alexandria. The holy patriarch, finding it impossible to obtain justice in the East, went to Rome and laid his case before Pope Julius (341).

What was Athanasius commanded to do? What followed his refusal to obey?
12. Tell of his deposition and exile. 13. What did the Church of Alexandria do?
What befell Arius? 14. Outline events under Constantine's sons.

15. The Heresy condemned by Rome.—This appeal of Athanasius, as well as those of Marcellus of Ancyra, Asclepas of Gaza, Lucius of Adrianople, and Paul of Constantinople, shows that the principal sees of the Catholic world recognized in the pope supremacy of jurisdiction and authority. Julius examined the appeals in a synod, pronounced Athanasius and the other bishops innocent, and condemned their opponents as fomenters of heresy. Soon after (in A.D. 343 and 344) the Western bishops, assembled in council at Sardica, proclaimed as their decision the sentence of the pope. Previous to this action of the council the Arian bishops of the East, finding themselves in the minority, had withdrawn to Philippopolis, where they reiterated the condemnation of Antioch. The decree of the Western bishops, however, confirmed by the pope, was enforced by the emperors, and Athanasius returned to Alexandria.

16. Constantius persecutes the Church.—After the death of Constans (A.D. 350) the empire passed to Constantius, who was professedly an Arian. To conquer Athanasius, and with him Catholicity, was his highest ambition. A struggle of ten years followed, in which Constantius proved himself a worthy example of persecuting and heretical emperors. His first notable exploit was to wring from a council of Western bishops, assembled at Arles (A.D. 353), a condemnation of Athanasius. The pope, Liberius, who had succeeded Julius (A.D. 352), indignant at the servile conduct of the bishops, convoked another council at Milan (A.D. 355). Before this council Constantius himself appeared as the accuser of Athanasius.

17. Bribery and deception having failed to seduce the bishops, the emperor with drawn sword entered the assembly and commanded the three hundred members of it

15. What followed the appeal of Athanasius to Pope Julian? How was the pope's decision sustained at Sardica? 16. Constantius having become emperor what did he attempt to do? Tell of the councils of Arles and Milan.

to sign a sentence of condemnation. Denis of Milan and the papal legates, Eusebius of Vercelli and Lucifer of Cagliari, were the only members who had the courage and manhood to refuse. These three were in consequence treated with cruel indignity and then banished. The sentence of Constantius, with the names of the bishops of the council attached to it, was carried to Pope Liberius, who indignantly refused to sign it. The emperor exiled him to Berœa, in Thrace. Shortly after Osius of Cordova and St. Hilary of Poitiers experienced the same fate.

18. Arianism triumphant.—Thus Arianism triumphed. Felix, an Arian, occupied the see of Rome as anti-pope, Gregory that of Alexandria, Macedonius that of Constantinople, Auxentius that of Milan, while nearly all the less important churches had been turned over to Arian bishops or to those who held communion with them. The bold and formidable scheme of banishing or perverting all bishops was crowned with success. In Rome alone the Catholics still held possession of their churches; everywhere else the sacred edifices were in the hands of heretics. The Christian world was to all appearances Arian. The faith of the Church seemed to be hopelessly wrecked or banished to desert places.

19. But truth in exile was mightier than error even when seated on the throne of the Cæsars. The very completeness of the victory of Arianism was the sure precursor of its overthrow. Truth alone can support victory. The strength of error is in duplicity; its attractiveness is in the apparel of truth with which it clothes itself. When the mask is torn from it and it is stripped of its stolen livery, sincere men turn from it in disgust and hate it the more because of the deception practised on them.

17. Describe Constantius' conduct at the Council of Milan. What of Pope Liberius? 18. Relate the results of the victory of Arianism. What was the condition of affairs at Rome? 19. Was Arianism really to triumph?

20. The Council of Sirmium.—Arianism, firmly entrenched in the bishoprics of the world and supported by the power of the Cæsars, thought the time had come to boldly proclaim the faith that was in it. Having destroyed, as it thought, the divine edifice of the Church, it proposed now to build up a human structure in its place. Its leaders, therefore, called a council to meet at Sirmium (A.D. 357). The assembled bishops drew up and signed a formula of Arian faith, denying the divinity of Christ.

21. Arianism torn by Dissensions.—The previously existing dissensions, which are the birthright and the companions of heresy, developed into an open schism. Thus Arianism, divided into sects and factions, found itself a prey to that providential malady which afflicts, and undermines, and finally destroys all heresies. The bishops of Gaul refused to sign the formula of Sirmium. A synod of Oriental bishops at Ancyra (A.D. 358) rejected it and drew up a profession of faith more in conformity with the doctrine of the Church. The line of separation between the Arians of Sirmium and their more Catholic opponents, the Semi-Arians of Ancyra, became day by day more clearly defined; their dissensions and discussions grew more and more violent and bitter. A house divided against itself cannot stand.

22. Constantius, dismayed at seeing the faction which he had built up and consolidated on the verge of ruin, hastened to assemble another council at Sirmium (A.D. 358) to repair, if possible, the blunder of the previous one. In conformity with the dictates of human wisdom and the wishes of the emperor the council tried to settle the difficulty by compromise. Compromise, as it is the subterfuge of weakness, is besides, in questions of divine truth, the weapon

20. What was done by the Council of Sirmium? 21. To what did this lead? What of the bishops of Gaul and the Oriental bishops? 22. What did Constantius do to avert disaster? Did this new council settle the difficulty?

of the devil. Hence the work of the council satisfied nobody.

23. Defection under Coercion.—Constantius, remembering then the servility of the assemblies of Arles and Milan, convoked the bishops in general council, determined to force the acceptance of the Sirmian compromise. Four hundred Western bishops assembled at Rimini, in Italy (A.D. 359), and immediately proceeded to reaffirm the Nicene Creed and to anathematize and excommunicate the Arian bishops. Constantius expected this and was fully prepared for the emergency. The fathers of the council were placed in confinement and the orders of the emperor made known to them. For seven months they remained imprisoned, inflexible, and unanimous. Every effort was made to shake their courage. Promises, threats, torments, and cruelties of many kinds were in turn employed.

24. At last some of the weaker began to relent, and, listening to the deceitful representations of the Arians, consented to sign a formula which, capable of being interpreted in an orthodox sense, was in reality a profession of Arian heresy. The example proved contagious, and soon the world beheld the melancholy sight of an august assembly of Catholic bishops yielding, with but few exceptions, to the orders of a tyrannical and heretical emperor. At the same time the Eastern bishops, who were mostly Semi-Arians, were treated in a similar manner at Seleucia, and in the end yielded also.

25. The Faith again saved by Rome.—The Catholic faith, however, was saved by the prompt condemnation of the action of the two assemblies by Pope Liberius, who in the meantime, at the urgent prayer of the Roman people, demanding “one God, one Christ, and one bishop,” had

23. Constantius' scheme failing, what did he next do? Describe the action of the bishops assembled at Rimini. To what did the emperor now resort? 24. How were the bishops finally affected by the emperor's cruelty?

returned from exile to his flock. The bishops themselves, sensible of their error, strove by every means to repair the scandal and make amends for their weakness. A council of Gallic bishops in A.D. 360 condemned the formularies of Rimini and excommunicated the Arian bishops. It soon became evident that Constantius, in forcing the bishops to sign his document, had not changed their faith or brought back harmony into the ranks of Arianism. Might does not make right, and compulsion, to be even externally effective, must be permanent.

26. Final Struggles of Arianism.—Moreover, Arianism, like its author, was burst asunder, and not even the power of a Roman emperor could restore peace and union. Constantius died in A.D. 361, and with him virtually perished Arianism. Julian the Apostate, hoping to destroy Christianity, recalled the exiled Catholic bishops and placed them alongside their Arian rivals. The wonderful prudence and charity of Athanasius in the East and of Hilary of Poitiers in the West frustrated this plan and restored harmony to the churches. Julian tried to avenge his defeat by condemning Athanasius to death; but God, who had protected him from the Arians, preserved him also from the murderous apostate.

27. Jovian (A.D. 363-364) and Valentinian (364-375) were sincere Catholics and withdrew all favor from the Arians. Valens, influenced by his wife, Albia Dominica, labored for a short period (A.D. 367-378) to revive the fast-perishing heresy. He banished all the Catholic bishops recalled by Julian, but was forced soon afterward to permit the return of St. Athanasius to Alexandria. In Syria and Nitria the monks were driven from their cells, and many of them condemned to death or to labor in the mines.

25. Who now saved the faith? What did the Gallic bishops do? 26. What was now the condition of Arianism? Outline events under Julian the Apostate. 27. What of Jovian and Valentinian? Describe Valens' persecution.

Catholics in other parts of the empire were treated in the same manner. A deputation from Nicomedia of eighty Catholic bishops came to Constantinople to implore clemency and justice from the emperor. Valens received them kindly, but gave orders that the ship in which they returned should be set on fire in mid-ocean, so that they all perished.

28. This persecution, far from injuring the Catholic cause, strengthened it by bringing the greater part of the Semi-Arians back into the Church. Thus at the death of Valens (A.D. 378) Arianism was slowly but surely disappearing. In the West, Damasus, Pope (A.D. 366-384), St. Ambrose of Milan, St. Hilary of Poitiers, and later St. Augustine of Hippo were dispossessing it of one stronghold after another. In the East, St. Athanasius having died in A.D. 373, St. Basil the Great of Cæsarea, St. Gregory of Nazianzen, Didymus the blind, St. Gregory of Nyssa, St. John Chrysostom, St. Epiphanius, Theodore of Mopsuestia, and many others continued the struggle, and by their learning and virtue upheld and strengthened the Church.

29. Theodosius the Great (A.D. 379-394) completed the destruction of Arianism by requiring all to make profession of Catholic faith, dispossessing the Arians of their stolen churches, and forbidding them to assemble within the imperial city of Constantinople (A.D. 381). Thus perished Arianism, stricken down at last by the same power by which it had so long been supported and so widely propagated.

30. The Nestorian Heresy.—Though Arianism was the most dangerous and powerful, it was by no means the only, heresy of this epoch. Theodore of Mopsuestia, in defend-

How did Valens treat the Nicomedian bishops? 28. Did the persecution injure the Catholic cause? Who battled with Arianism in the West? Who in the East? 29. How did Theodosius complete the destruction of Arianism?

ing the Catholic doctrine against Arius, unfortunately fell into a not less pernicious error. The Church teaches that Jesus Christ, the Son of God and the Son of Man, is God-Man, one divine person with a human and divine nature. Theodore defended the divinity and acknowledged the humanity of Christ, but he rejected the idea of a God-Man. Nestorius, his disciple, a man of considerable eloquence and of austere life, but proud and unyielding, being chosen patriarch of Constantinople (A.D. 428), preached the doctrines of his master in the capital of the empire.

31. Theodore erred in his teaching, but did not become a heretic; Nestorius, upholding his error, made of it a heresy and gave to it his name. Nestorianism, in proclaiming two persons in Jesus Christ, was forced to deny the divine maternity of the Blessed Virgin Mary. Shortly after taking possession of his patriarchal see Nestorius preached a sermon in which he openly denied that Mary is the Mother of God. This sermon, followed by an-



ST. CYRIL (b. —; d. 444.)

other of like purport, caused great scandal and gave rise to tragic and violent scenes in Constantinople.

32. **St. Cyril.**—These two sermons fell into the hands of St. Cyril, Patriarch of Alexandria, who lost no time in

30. What led to the Nestorian heresy? What error did Theodore maintain? Who preached his doctrines in Alexandria? 31. What did Nestorius preach concerning the Mother of God? To what did this lead?

refuting the heretical opinions of Nestorius, who, seeing himself ably confronted, adopted the subterfuge of all heretics—an appeal to the emperor. St. Cyril, on his side, appealed to Pope Celestine I. (A.D. 423-432). Celestine, after having examined in synod (A.D. 430) the teaching of Nestorius, condemned it and ordered the heretical patriarch of Constantinople to make a retractation within ten days after notification, under pain of deposition and excommunication. St. Cyril was appointed to inform Nestorius of the pope's decision.

33. Far from submitting, Nestorius labored only the more energetically to sustain himself and his false teaching by declaring to the emperor and the inhabitants of Constantinople that his condemnation was the work of the Church of Alexandria, which was jealous of that of the capital. The remembrance of the unjust persecution to which St. John Chrysostom had been subjected by Theophilus of Alexandria caused many to accept Nestorius' explanation. He, moreover, succeeded in gaining over to his cause several bishops, notably the great Theodoret of Cyrus and John of Antioch.

34. The Council of Ephesus.—Meanwhile the Emperor Theodosius (A.D. 408-450) convoked a general council to meet at Ephesus (431). At the appointed time two hundred bishops assembled in that city, but, owing to the absence of John of Antioch with his Syrian bishops, the opening of the council was deferred. The heat and unhealthiness of the season (June) soon caused great suffering and sickness among the bishops, several of whom died. Impatient and anxious to return to their respective flocks, they still waited, expecting every day the arrival of John.

35. Nestorianism condemned.—At last, with the consent of the legates of the patriarch of Antioch, the council was

32. Who refuted the opinions of Nestorius? To whom did the disputants appeal? What was the decision of Pope Celestine? 33. How did the heretic endeavor to sustain his false teaching? 34. What did Theodosius do?

opened (June 22, 431). St. Cyril, as plenipotentiary of the pope, presided over the assembly. The teachings of Nestorius were carefully examined and condemned, and the heresiarch himself, after three refusals to appear before the council, was deposed and excommunicated. When at last John reached Ephesus he called a meeting of bishops friendly to Nestorius, declared the action of the council illegal and void, excommunicated the bishops who had composed it, and deposed Cyril and Memnon of Ephesus.

36. Miserable End of Nestorius.—Theodosius, misled by false reports, at first decided that Nestorius and Cyril and Memnon should all be deprived of the episcopal office; but later, having received more correct information, he ratified the action of the council and exiled Nestorius. Free to select a retreat, Nestorius withdrew into a monastery at Antioch; but, continuing here to maintain his false notions, he was banished to Egypt, where he died impenitent after twenty years of heresy, misery, and exile (A.D. 440).

37. The Council of Ephesus, accepted by the Western bishops and approved by Pope Sixtus, took rank as the Third Œcumenical Council. In A.D. 433 John of Antioch was reconciled with the Church. Later still Theodoret of Cyrus, with several others, subscribed to the faith of Ephesus, but persisted in refusing to approve of the condemnation of Nestorius. Other Nestorian bishops remained obdurate and died excommunicated. The heresy finally took refuge in Persia, where it still exists.

38. Other Heresies and Schisms.—Several other heresies sprang up in the East during this epoch. Apollinaris, Bishop of Laodicea, denied that Christ has a human soul. He was condemned by Pope Damasus in A.D. 378; again in a synod at Antioch in A.D. 379, and finally in the Second

Tell of the assembling of the Council of Ephesus. 35. Who presided over the council? What was the result of its deliberations? What of John of Antioch? 36. Outline events to Nestorius' death. 37. What became of the heresy?

Œcumenical Council, held at Constantinople in 381. Macedonius, Bishop of Constantinople, a Semi-Arian, rejected the divinity of the Holy Ghost. His teaching was declared heretical and condemned by the Second Œcumenical Council.

39. St. John Chrysostom.—In addition to these heresies the Meletian schism, which produced a temporary separation between the East and the West, distracted the Church

of Antioch for eighty-five years. The controversy concerning the doctrines of Origen was the occasion of great scandal, especially in Egypt and Palestine, where the monks, divided into two factions, contended with the greatest bitterness, and sometimes even violence. At Constantinople this controversy assumed the character of a personal attack on the patriarch, St. John Chrysostom, who was



ST. JOHN CHRYSOSTOM (b. 345; d. 407).

twice banished from the city and finally died in exile (A.D. 407).

40. Decline of the Eastern Church.—These numerous disputes and heresies brought the Eastern Church to the verge of ruin. Among the clergy there were factions constantly intriguing against one another, and the bishops themselves, often weak and servile tools in the hands of the

38. What was the heresy of Apollinaris? Why was Macedonius declared a heretic? 39. What was the effect of the Meletian schism? What of the controversy over the doctrines of Origen? How did it affect St. John Chrysostom?

emperors, instead of being the support and pillars of the Church, were the objects of suspicion and distrust.

41. The condition of the laity was, if anything, worse. An evil spirit of controversy and strife had invaded all classes of society. Men of every degree, from the emperor to the beggar, had accustomed themselves to make the most sublime mysteries of faith the subjects of their daily disputations. Thus, with a clergy gradually losing the spirit of its vocation, and a laity in whom the instinct of faith was perishing, the Eastern Church was marching slowly but surely to degradation and ruin.

42. The Donatist Schism.—Though the Eastern Church was the field most fruitful of error, the Western Church was not without its schismatics and heresiarchs. The year 311 saw the beginning of the Donatist schism at Carthage, which grew out of the old Montanist heresy, and which was destined to afflict the Church of Africa for fully a century. At the death of Mensurius (A.D. 311), who was accused of having apostatized during the Diocletian persecution, Cecilian was duly chosen bishop of Carthage and consecrated by Felix of Aptunga. His election was unlawfully opposed by some seventy Numidian bishops under the leadership of Secundus of Tigisis and Donatus of Casa Nigra.

43. A coalition was formed by them with some disaffected parties at Carthage, and Majorinus consecrated as the successor of Mensurius. It now became necessary for the schismatics to find some canonical reason justifying their conduct. They therefore charged that Felix, who had consecrated Cecilian, was a traditor (one who had given up the Scriptures to idolaters in time of persecution), and consequently, he being an unworthy minister, that the consecration was invalid. Ælian, proconsul of Africa, at the com-

40. How did these heresies and scandals affect the Eastern Church? 41. How were the mysteries of the faith treated by the laity? 42. Give an account of the origin of the Donatist schism. 43. What was the decision of the synod of Arles?

mand of Constantine, examined into the accusation against Felix and found it to be false. A synod of Western bishops then met at Arles (A.D. 314), and, having pronounced Felix innocent, declared that even if he had been guilty the consecration would have still been valid.

44. End of the Schism.—The schismatics remained irreconcilable, and even went so far as to send Victor to Rome as anti-pope. At last Constantine deprived them of their

churches and confiscated their property. They resented this act by organizing wild and fanatical bands of peasants and slaves, which for several years spread terror and death throughout Africa. So great and widespread were their depredations that in A.D. 346 the Count Taurinus had to employ armed force to repress them. In A.D. 411, at the instance of St. Augustine, a conference of Catholic



ST. AUGUSTINE (b. 354; d. 430).

and Donatist bishops was held at Carthage and harmony restored to the African Church.

45. The Heresies of Pelagius and Priscillian.—The Pelagian heresy, which denied original sin and erred on the necessity of grace, was first taught in Africa, then carried by its author, Pelagius, to Jerusalem. Unprotected by the temporal powers; condemned by Pope Innocent I. (402-417)

44. The schismatics still remaining contumacious what did Constantine do? What followed? At whose instance was the conference held which restored harmony? 45. What was the Pelagian heresy? How was it condemned?

and his successor, Zozimus (417-418); refuted by the greatest light of the Church, St. Augustine, Bishop of Hippo, it soon perished. Semi-Pelagianism was also of short duration. Priscillianism, a resuscitation of the dualism of the Gnostics, spread through Spain towards the end of the fourth century. This heresy could not have long maintained itself had not the Emperor Maximus, by wrongfully putting the leaders of it to death at Treves in A.D. 385, strengthened and extended it.

46. The Faith unshaken.—The close of this epoch found the Western Church firmly united in faith with the see of Peter; undisturbed by any notable heresy, unbroken by schism; possessing bishops of apostolical zeal and charity, and a clergy full of the spirit of its vocation. The invasion of Northmen had swept down on Europe, overthrowing its governments, destroying its monuments, and blasting its civilization, but the Church remained.

PART III.

STRUGGLE OF THE CHURCH AGAINST PAGANISM IN SOCIETY AND CORRUPTION IN MORALS—DOCTORS AND SAINTS—MONASTICISM: ITS FOUNDATION AND HISTORY IN THE EAST—MONASTIC LIFE—MONASTICISM INTRODUCED INTO THE WEST—ITS HISTORY IN GAUL AND IRELAND—REVIEW.

1. The Church's Struggle against Sin.—The Church of God, whose great mission is the sanctification of souls, besides contending with paganism and heresy, must struggle unceasingly against corruption and sin. Her divine truths, explained and vindicated by her apologists, demonstrated by

Name some other heresies of about this period. 46. What was the condition of the Western Church at the close of this epoch? What was the condition of Europe? 1. Against what must the Church unceasingly struggle?

the lives and heroism of her martyrs, vanquished idolatry ; her faith, proven, defended, and defined in learned writings and councils by her Fathers and doctors, gained a glorious victory over heresy ; but her champions in this deeper and more silent struggle of virtue with vice, of great and vigorous souls with timid compromisers, were, for the most part, the men who sought in prayer, and solitude, and self-abnegation the perfection of Christian morality—the mastery of their own wills.

2. The martyrs, the Fathers and the confessors, and the monks were the three great divisions of the Christian army, having each a mission which, though not reserved exclusively to it, was yet its special and divinely appointed work. When Constantine was baptized neither the imperial power nor society became Christian with him. The imperial throne fell into heresy and society remained pagan. Hence, after having triumphed over idolatry and its baptized representative, heresy, the Church had still to vanquish pagan civilization and corruption.

3. **Pagan Society and Demoralization.**—This was a formidable task. The perverse institutions, laws, and manners which dying paganism had fastened on society were rendered more baneful by the general demoralization accompanying the decay and the destruction of the empire. Despotism and degradation continued to reign supreme even after the emperors and the majority of the people had outwardly made profession of Christianity.

4. Moreover, the shameless corruption which had existed previous to Constantine continued after him. Christians who in times of persecution abhorred the immoral amusements of pagan Rome were now to be seen at bloody and obscene spectacles, at the games of the Circus and the com-

Who were the Church's champions in the struggle against sin ? 2. How was the Christian army composed ? Did the baptism of Constantine regenerate society ? 3. Describe pagan society. 4. How had paganism affected Christians ?

bats of the gladiators. Thus the political victory of the Church had provoked a revival of the very vices which Christian faith ought to have annihilated.

5. Effects of the Church's Labors.—To reform this corrupt and degenerate pagan society was a formidable task which, though not absolutely above the strength of the Church, was yet of such magnitude that despite her divine origin and force, despite the zeal and devotion of her doctors and pontiffs, despite her men of genius and her saints, she failed to accomplish it. Deep-seated and persistent corruption, the outgrowth of man's free-will and fallen nature, resists, as a rule, all remedial efforts, whether they be natural or supernatural, while degradation engendered by despotism is incurable. The Church, however, which grapples with all difficulties and accepts all situations with the supernatural confidence of aiding what is good in them and lessening what is evil, labored for two centuries in patience and love to Christianize society and transform pagan civilization.

6. Her labor was not all lost. The contemporary legislation bore the marks of her beneficent influence, and in the midst of universal degradation and widespread corruption the strength of true and Christian manhood shone brightly in her confessors, and the sweet odor of virtue was widely diffused by her saints and monks. It was by these living and saintly examples that the Church strove to counteract a corruption which held captive the heart rather than the mind, and a civilization which, acknowledging the Christian theory of the equality and dignity of men, yet persisted in the pagan practice of making them all slaves.

7. The Fathers of the Church.—During this epoch of struggles with false principles God sent to His Church a

What was the effect of the political victory of the Church? 5. Did the Church succeed in wholly reforming pagan society? 6. Was her labor all lost? How was her beneficent influence shown?

cloud of saints, of pontiffs, of doctors, of orators, and of writers. They formed that constellation of Christian genius which, under the name of Fathers of the Church, has attained the highest place in the veneration of all ages and forced respect even from the most sceptical. They lighted up the East and the West with the radiance of all that was true and beautiful. They lavished in the service of truth an ardor, an eloquence, and a knowledge which nothing has

ever surpassed. A hundred years after the peace of the Church they had covered the world with good works and admirable writings, created a refuge for all grief, a guardian for all weakness, a patrimony for all poverty, and lessons and examples for all truth and all virtue.



ST. AMBROSE (b. 340; d. 397).

8. Saints of the West.—

The Western Church, besides the saintly Roman Pontiffs from Sylvester to Anastasius II., was

rendered strong and glorious by such providential men as St. Augustine, Bishop of Hippo, St. Jerome, St. Ambrose of Milan, St. Hilary of Poitiers, St. Rhodanus of Toulouse, St. Eusebius of Vercelli, St. Denis of Milan, St. Martin of Tours, St. Pacian of Barcelona, St. Sulpicius Severus, St. Patrick, Apostle of Ireland, St. Honoratus, St. Optatus of Milevis, St. Lupus of Troyes, St. Isidore, St. Delphinus of

7. During this epoch what did God send His Church? What are these lights of the Church called? Describe their achievements. 8. Name some of the greatest of the saints of the West.

Bordeaux, St. Germanus of Auxerre, SS. Hilary and Cæsarius of Arles, and innumerable others.

9. Saints of the East.—The Eastern part of the Church was irradiated by the lives and the learning of men not less illustrious : St. Athanasius the Great of Alexandria, St. Basil the Great of Cæsarea, St. John Chrysostom, St. Gregory of Nazianzen, St. Cyril of Alexandria, St. Gregory of Nyssa, St. Ephrem, deacon of Edessa, St. Cyril of Jerusalem, St. James of Nisibis, St. Theodoret of Mopsuestia, St. Eustathius of Antioch, St. Epiphanius of Salamis, SS. Flavian and Proclus of Constantinople, St. Meletius of Antioch, and St. Nicholas of Myra. Thus holiness shone brightly in every part of the Church : it was seated on the imperial throne in the person of St. Pulcheria ; it took possession of nearly all the episcopal sees, especially in the West, and it penetrated into every rank of society.

10. The Development of Monasticism.—In this warfare, however, the special and providential weapon of the Church was, without doubt, monachism. The Catholic Church, which is a divine institution, is also a society of men. As a divine institution it was from the beginning perfect, permanent, and unchangeable ; as a society of men it is subject to all the laws of social development. Whenever, then, a new feature presents itself in the history of the Church it is not the manifestation of a new idea, but rather the historical expression and development of Christ's idea in the formation of His Church.

11. Thus monasticism, which began to take shape towards the close of the period of persecution, and which, following the laws of human organizations, continued to develop during the second epoch, arriving at its perfection only in the sixth century, was the historical manifestation of an idea

9. Did the Eastern Church also possess learned and pious men ? Name some of the most illustrious. 10. What was the Church's weapon of warfare ? 11. When did monasticism begin to take shape ? When did it reach perfection ?

as old as the Church. From the times of the apostles there had been in the Church virgins, laymen, and ecclesiastics, who sought to approach evangelical perfection by renouncing the world and consecrating themselves to lives of mortification, continency, and fervent piety.

12. The primitive Monks.—Up to the third century these ascetics lived in their own families; later they withdrew from their native town or village, but remained in the neighborhood; and, lastly, about the year 250, in many cases to avoid persecution, they fled into desert places where no other human being would penetrate. The number of hermits dwelling in the desert remained very limited until after the conversion of Constantine. As long as a corrupt world offered to fervent Christians persecutions, torture, and death they remained in it; when it had nothing for them but seductions and favors they fled from it.

13. St. Anthony.—Chronologically St. Paul was the first of hermits, but to St. Anthony is generally attributed the honor of being the founder of cenobitical life. At the age of twenty (A.D. 271), having sold all his possessions and distributed the proceeds to the poor, Anthony withdrew into the deserts of the Thebaïd. Thus Egypt, the cradle of history, the land of captivity of God's chosen people, and the place of refuge of Christ and His blessed Mother, became also the cradle of a new world of Christian faith, and virtue, and heroism.

14. In the Thebaïd Anthony spent fifteen years alone in painful and incessant struggles and severe mortifications, and then retired still further into the desert, where for seventy years the solitude of his retreat was unbroken save by the vast number of disciples who gathered to him from all parts and began to lead the life of which he gave them the model.

12. Describe the manner of living of the early ascetics. 13. Who was the first hermit? To whom is generally attributed the founding of cenobitical life? Tell of St. Anthony. What of Egypt? 14. What of St. Anthony in the Thebaïd?

Twice only did he return to the busy world, once (A.D. 310) to beg martyrdom at the hands of the Emperor Maximin, and later (A.D. 325) to refute and confound the Arians. On the occasion of this second visit his appearance in the streets of Alexandria aroused the enthusiasm of Christians; and



ST. ANTHONY PREACHING TO HIS DISCIPLES.

pagans, and even priests of idols, gathered along his path, crying: "Let us see the man of God!"

15. The Monks of Egypt.—So rapid was the spread of monachism that before the death of St. Anthony, which occurred in A.D. 356, Ammon, his friend, had founded com-

Where later did he spend seventy years? For what did he return to the world in 310? Why did he make a second visit? How was he received in Alexandria? 15. What had Ammon founded before St. Anthony's death?

munities of men in Upper Egypt and the region of Nitria; Hilarion, his disciple, had peopled with monks the wilderness between Gaza and Egypt; Pachomius, another disciple, after having reduced cenobitical life to monastic order and rule, had established eight monasteries in Upper Thebaïd; and the two Macarii had penetrated into the desert of Scoteus, between Mount Nitria and the Nile, and gathered around them a vast army of monks.

16. Thus by the close of the fourth century the two Thebaïds and all the deserts of Egypt were covered with monasteries. At the death of Pachomius (in A.D. 348) three thousand monks had already adopted his rule; soon after this number had increased to seven thousand, and later still St. Jerome tells us that fully fifty thousand assembled at the annual gatherings of the monasteries. There were five thousand in the region of Mount Nitria; near the present town of Suez the Abbot Serapion governed a monastery of ten thousand; while Ruffinus informs us that in the town of Oxyrynchus, on the Nile, there were in A.D. 356 ten thousand monks and twenty thousand virgins consecrated to God.

17. Monasticism spreads throughout the East.—Having peopled the deserts of Egypt, the spirit of monasticism passed into Palestine, Arabia and Syria, Mesopotamia and Persia, Armenia and Paphlagonia, and the isles of the Mediterranean—Sicily, the Cyclades, and Cyprus. It was established in Cappadocia and Pontus by St. Basil the Great, Bishop of Cæsarea, who in his youth had travelled into Egypt, Palestine, and Syria to study monastic institutions, and who embodied the result of his researches in his celebrated rule.

18. Basil himself was a monk, and a true type of those

What of Hilarion? of Pachomius? of the Macarii? 16. What of the deserts of Egypt? What do we learn from St. Jerome? from Ruffinus? 17. Into what other Eastern countries did monasticism spread? Where did St. Basil establish it?

monk-bishops who were subsequently the benefactors of all Europe, and in great measure the originators of Christian civilization in the West. Gregory of Nazianzen, the tender friend of Basil's heart and youth, being called to preside over the Church of Constantinople, introduced the spirit of monasticism into the capital of the Eastern Empire. Thus, a century after St. Anthony inaugurated cenobitical life, no province of the Oriental Church was without monks.

19. The First Nuns.—Virginity had been honored and practised in the Church from the beginning, and there were nuns, as there had been ascetics and hermits, before the institution of monastic life. When the deserts of Egypt were filled with the saintly perfume of the holy lives and heroism of monks, woman, whom Christianity had disenslaved and ennobled and purified, came there also to claim her share. Weak, frail, and unaccustomed to exposure, the rigors of an inhospitable climate would seem to preclude the practicability of such a movement; but the very seeming impracticability of it made it successful. When God inspires and man responds, no life, whatever may be its difficulties, is impracticable or even hard.

20. Virgins, widows, Magdalens, and courtesans crowded into the desert, building up separate and enclosed monasteries, until their numbers equalled, if they did not surpass, those of the monks. The first institution of this kind of which history makes mention was presided over by the sister of St. Anthony.

21. Monastic Life.—Desirous at once of reducing to subjection their rebellious flesh and of penetrating the secrets of God's truths, the monks from the time of St. Anthony united active with contemplative life. The ancient ascetics had made vows of chastity and poverty; the monks added

18. Who introduced monasticism into Constantinople? 19. Were the deserts of Egypt peopled by monks only? 20. What did women build there? Who presided over the first of these institutions? 21. What was the object of the monastic life?

that of obedience. The community life, doing away with all individual possessions, reproduced the condition of primitive Christian society at the same time that it completed the solid foundation of monasticism. During this epoch the monks in the East as well as in the West were laymen. Their dress varied according to the country in which they lived or the circumstances by which they were surrounded. Their daily life was divided between prayer and labor.

22. Monastic Labors.—Besides the cultivation of the soil, wherever possible the monks devoted themselves to various trades: some were weavers, some carpenters, some tailors, while many occupied themselves in making mats which were and are still universally used in southern countries. All the rules of the patriarchs of the desert made labor obligatory, so that the life of the monk was never one of idleness. Joined to the severest mortification of themselves was the greatest charity for their fellow-men. They labored hard, in order that of their superfluity they might aid the poor and helpless. Nowhere was found a more generous hospitality, and nowhere had the universal mercy introduced by Christianity into the world blossomed to such an extent.

23. Laborious, mortified, and charitable, they were also studious and learned. Every monk was required to know how to read and write. Nor were they less charitable with their knowledge than with their wealth. In Pontus and Syria especially they opened schools and taught children and young men. Thus a monk of the desert who responded generously to his vocation was truly the noblest of heroes and the most useful of men.

24. Decadence of Monasticism in the East.—Unfortunately the monks of the East did not always retain the spirit

What special vow did monks make? Describe the community life. 22. Describe the monastic labors. What of the monks' charity? 23. What were the monks required to know? Did they do anything to spread learning?

of their institution. Towards the middle of the fifth century, after having rendered great services to the Church in spreading the faith among the Syrians, the Persians, the Arabs, the Armenians, and even the Saracens, after having been powerful auxiliaries against the Arian and Nestorian heresies, they began to degenerate. The spirit of theological controversy which had invaded the Oriental Church penetrated also into the monasteries.

25. The Eutychian heresy and the Origenist controversy had among the monks many warm and bitter partisans. In the heat of the contest they lost the spirit of discipline, wandered from their monasteries, spreading heresy from town to town and from house to house, compromising their good name and their sanctity. In vain did the Council of Chalcedon (A.D. 451) strive to remedy the evil by placing monasteries and monks under the supervision of bishops, and forbidding the monks, under pain of excommunication, to leave their monasteries. By the end of this epoch monasticism in the East, like the Oriental Church, was slowly but surely perishing, sinking into nothingness, incapable of regenerating itself or of elevating society.

26. **Introduction of Monachism into Western Europe.**—As the Church, founded in Jerusalem, was carried thence to Rome, where it assumed definitely its true form and gradually achieved the conquest of the civilized world, so monachism, born in the East, invaded the Western Empire, spread itself over it through a thousand channels, acquired stability, and finally, moulded by the hand of a providential man, accomplished the wondrous work of its mission in the Church. In this new field its beginnings, though not so brilliant, were certainly not less providential than in

24. When did monasticism in the East begin to decay? 25. What controversy led to this decay? What was done by the Council of Chalcedon? Did this arrest the decay? 26. Where did monachism become most perfectly developed?

the land of its birth. Arianism, at the zenith of its power, supported by the arm of the state, was driving the confessors of Catholicity from their episcopal sees and banishing them to the East and the West.

27. Athanasius the Great, bearing a pilgrim's staff and eating the bread of exile, thrice made the voyage from Alexandria to Rome (A.D. 340, 342, 349). St. Eusebius, Bishop of Vercelli, in Italy, forced to leave his episcopal city, penetrated into the deserts of



ST. ATHANASIUS (b. 296 ; d. 373).

Egypt (A.D. 355), and beheld with his own eyes the wonderful lives of hermits and anchorites. Returning, he labored to establish at the foot of the Alps what he had seen on the banks of the Nile. Athanasius furnished to the West an idea of the excellence, value, and heroism of monastic life. Eusebius gave it an example. Thus, as the blood of martyrs had been the

seed of Christians, the exile of confessors became the fruitful source of monastic life.

28. Monasteries first established in Rome.—Athanasius the Great, who is justly considered by the universal Church the champion of Catholicity and the hero of his age, wrote a life of St. Anthony, which was extensively read throughout the West. This biography had the effect of a revelation.

What of Arianism? 27. What exile thrice visited Rome? Driven from his episcopal city, where did St. Eusebius go? For what did he labor on his return to Italy? 28. What effect was produced by Athanasius' life of St. Anthony?

It roused the hearts and excited the emulation of fervent Christians. The Spirit of God breathed upon souls and developed admiration into imitation. In Rome and its environs first, and then throughout all Italy, monasteries for men and convents for women were soon established. The old patrician families which had founded Rome and led her armies to the conquest of the world became the pioneers and chieftains of a movement which was destined to be the bulwark of the city of their ancestors and aid greatly in making it eternal.

29. Holy Women.—The vast and sumptuous villas of senators and consuls were transformed into monasteries. Even the Roman women, so proud of their noble birth and so refined in their delicacy that they could scarcely endure the inequalities of the ground over which they were carried in litters, and who found the weight of a silken robe too heavy, were seen, clad in the coarsest garments, doing the work of slaves and supporting cheerfully the greatest hardships.

30. Of these noble and holy women St. Jerome, a doctor of the Church and a man of strong and impulsive genius, was the director, the oracle, and afterwards the biographer.



ST. JEROME (b. 340 ; d. 420).

Where were monasteries first established in Italy? Who were the pioneers of the movement? 29. Describe the Roman women and what they did. 30. Who was the director and biographer of these holy women?

The great apologist in the West of monastic life was St. Ambrose of Milan, the triple champion of Christianity against paganism, of orthodoxy against heresy, and of humanity against despotism. Later (A.D. 423), St. Augustine, Bishop of Hippo, and one of the greatest minds of his or any other age, drew up a rule for a convent of women of which his own sister was superior. This rule, resuscitated in the ninth century, has served as the basis of a multitude of congregations.

31. The Triumphs of Monasticism in Gaul.—Within a century after its introduction into the West monasticism had founded establishments throughout Italy, Africa, Spain, Gaul, and on the banks of the Danube. It was in most places, however, an individual and more or less disorganized movement. In Gaul alone had it formed great centres, for here only did it find and mould providential men who made its spread and glory their special work and ambition. Of these men St. Martin, Bishop of Tours, the most lastingly popular man of the Gallic Church, and St. Honoratus, were the most noteworthy. St. Martin, while yet a priest, founded a monastery at Legugé (A.D. 360), and, after he became bishop, that of Marmoutier, which at the time of his death (A.D. 397) contained two thousand monks.

32. St. Honoratus established on the island of Lerins (A.D. 410) an institution which was in the fifth century the monastic metropolis of the West. Many other monasteries soon sprang up, notably St. Victor at Marseilles, St. Germain at Auxerre, Reomé in Burgundy, and Condat in the Jura. In these monasteries the churches of Gaul found those saintly and courageous bishops who, during the barbarian invasions, were the glory and support of religion and the pride of their nation.

Who was the great apologist of monastic life in the West? What did St. Augustine do? 31. Into what countries did monasticism spread? Where did it form great centres? What of St. Martin? 32. What did St. Honoratus establish?

33. Arles, Avignon, Lyons, Vienne, Troyes, Riez, Fréjus, Valence, Metz, Nice, Apt, Carpentras, and Saintes received from Lerins their most illustrious bishops. Thence came Hilary of Arles, who visited his diocese on foot and barefooted, even in winter; Lupus of Troyes, who saved his city from the fierce Attila; and Salvian, the most eloquent man of his age after St. Augustine. Thence also came Cæsarius of Arles, who for half a century was the most illustrious and influential prelate of Southern Gaul.

34. The Monks as Civilizers.—But while the monasteries were sending forth these great and noble men to sustain and console the Church in the trying ordeal of the fifth century, they were also gathering into their bosoms, as into a reservoir, whatever goodness or worth fast-perishing pagan civilization had left in society. When the barbarians, who justly called themselves the scourge of God, descended on Europe in successive waves to punish and destroy a pagan empire and heretical emperors, men lost hope. Some plunged into debauchery to enjoy, like brutes, the last remnant of happiness, while others sank into incurable melancholy.

35. The lovers of solitude—the men of prayer and of voluntary sacrifice—alone knew how to live and to hope and to resist. Banded together in monasteries, sheltered from the destroying floods which passed over without engulfing them, they prepared themselves to vanquish by virtue, patience, courage, and genius the conquerors of the Western Empire. Loving life, because it came from God and led to Him, and their neighbors more than their lives, they alone dared to appear before imperial tyrants and barbaric chieftains to plead the cause of the poor, the despoiled, and the degraded.

33. Name some of the illustrious men who issued from the monastery of Lerins.
 34. What did the monasteries preserve? What was the effect of the barbarian descent on Europe? 35. For what great work did the monks prepare themselves?

36. Faithful to the title which St. Basil the Great had given them of athletes and workmen of Jesus Christ, they represented freedom and dignity, activity and labor. They prayed always, they wrote much, they spoke often, and their strong character and masculine genius wrung from the very barbarians respect and admiration. If the Church in Europe survived the destruction of the empire, to the monks and the monasteries, after the popes and the bishops, did she owe her preservation.

37. Monasticism in Ireland.—But north of all these countries, beyond the limits of Roman dominion and civilization, and sheltered from the hordes of barbarian invaders, lay an island which received the spirit of monasticism with the light of faith. Patrick was its apostle, and Patrick was the disciple of the great monk-bishop of Gaul, St. Martin of Tours. When, therefore, Patrick had planted the cross and preached the faith he explained the excellence and beauty of monastic life. The ardent zeal and vivid imagination of the newly-converted Celt took up the idea with enthusiasm, and soon St. Patrick himself declared that he could no longer number the sons and daughters of chieftains who had embraced cloistral life at his bidding.

38. Bangor and Clonfert became great centres, enclosing each more than three thousand cenobites, and from them went forth innumerable colonies of monks. St. Bridget, whose name is inseparably connected with that of Ireland's apostle, lived (A. D. 467-525) in seclusion at Kildare (Cell of the Oak), and her many miracles and earnest piety soon gathered around her a vast number of holy virgins. Already had Ireland become truly a monastic nation. Everywhere throughout the length and breadth of the island were established monasteries and convents in which thousands

36. Describe these athletes and their labors. 37. What island beyond the limits of Rome received monasticism? To whom did Ireland owe this? 38. What of Bangor and Clonfert? Who gathered a vast number of holy virgins at Kildare?

of saintly men and heroic women consecrated themselves to the love of God and the service of their neighbor.

39. In numbers the monks of Ireland almost equalled those of the Thebaïds, while in learning and zeal they surpassed them. Nowhere in the Church were found more flourishing schools or more learned scholars; they studied the Scriptures, they explained the classics, and they labored fearlessly to master every branch of science, while they trained a native clergy to be the evangelists of their own country and the missionaries of a considerable portion of continental Europe.

40. Extraordinary Growth of Monasticism.—Thus the germ planted by St. Anthony in the barren sands of the desert grew and spread itself over Christendom. So rapid was its development that it seemed a spontaneous and universal uprising of Christian peoples. The populations of northern countries embraced it with no less ardor than those of the south, and the West received it with the same enthusiasm that had marked its announcement in the East.

41. Review of the Second Epoch.—We have made another step in the study of the history of the Church. At the opening of this epoch the earth was still red with the blood of Christians. The tenth and last cruel persecution had ceased in the great centres, but was still carried on in remote and intensely pagan provinces. The right to the imperial power was disputed by seven Cæsars, each having his partisans and army. Disorder and rivalry brought on wars in which all but three of them perished. Of these three Constantine was in his heart a Christian. In a pitched battle, his army bearing the standard of Christ, and that of his enemy, Maxentius, the old ensign of

39. For what were the Irish monks remarkable? What of their studies?
 40. Tell of the spread of monasticism. 41. Describe the condition of the Church at the opening of the second epoch. What of the imperial power?

pagan Rome, Constantine was victorious. In his victory the Church triumphed.

42. Julian the Apostate sought to destroy her. He failed, and, the last of the degenerate race of pagan emperors, he proclaimed in his dying words the triumph of Christ. The Church turned her maternal eyes to the peoples who still sat in the shadow of idolatry. Armenia, Syria, Abyssinia, Southern Arabia, and even China received her missionaries and labored hard to retain the faith; while Ireland, the land of saints, became Christian almost in a day and vowed herself to the Church with unparalleled zeal and earnestness.

43. The political victory of the Church was not followed by the practical recognition of her doctrinal supremacy. The Roman emperors, ceasing to be pagan persecutors, became fosterers of heresy; and never in her long career has the Church suffered greater misfortunes than under these emperors, who believed themselves her benefactors and protectors, and who at the same time refused to her liberty, peace, and honor.

44. Arianism denied the divinity of Christ, and Constantius and Valens became its protectors. The dogmatic decrees of Nice were despised; Catholic bishops were driven from their sees and Arians put in their places; the pope was banished, and councils were imprisoned and forced to sign professions of faith which they believed not.

45. Nestorius denied that Mary is the Mother of God; Pelagius rejected original sin and erred as to the necessity of grace; Macedonius refused to believe in the divinity of the Holy Ghost; Apollinaris held that Christ had not a human soul; Priscillian taught Gnosticism; the Meletian schism sought to separate the East from the centre of

What was the result of Constantine's victory over Maxentius? 42. What of Julian the Apostate? Where did the Church now labor? 43. What did the Roman emperors now become? 44. What of Arianism and its protectors?

unity; and the Donatist intrigue laid waste the fair country of Cyprian and Augustine. The œcumenical councils of Nice, Constantinople, Ephesus, and Chalcedon proclaimed the doctrines of the Church, and emperors died, and heresies perished, and schisms became extinct—the Church remained.

46. While heretics denied her doctrines pagan practices and false principles were in league against her moral precepts. Civilization was still pagan, society still degraded and corrupt. An innumerable army of doctors and saints made the light of holiness to shine in darkness. Monachism appeared, and in Europe, Asia, and Africa desert places and fertile plains, rugged mountains and smiling valleys, abandoned ruins and patrician palaces were peopled by bands of men and women as noble, saintly, and heroic as any that had ever bent martyr's neck to pagan sword.

47. St. Anthony, St. Pachomius, St. Basil the Great, and St. John Chrysostom in the East; St. Athanasius the Great, St. Jerome, St. Ambrose, St. Augustine, St. Martin, and St. Patrick in the West, were the originators, the leaders, or the apologists of this new army welded together by Christian charity, poverty, chastity, and obedience. Supported by her saints and her monks, the Church boldly attacked pagan corruption and degradation.

48. A silent but gigantic struggle ensued, in which the Church made superhuman efforts to transform society. She labored indefatigably by word and example; she employed all her inexhaustible resources; and if in the end society persisted in its refusal to yield to her it was at the cost of bringing on itself the most terrible of God's judgments—extermination.

45. Describe the heresies and schisms that sprang up in the Church. What great councils sustained the Church? 46. What did the Church form amidst pagan civilization? 47. Name some of the great saints of the East; of the West.

49. While in the East everything was perishing from within, in the West the barbarians from without were descending on the imperial provinces of Europe to root up and to pull down, to waste and to destroy, to plant and to build. At the end of fifty years the work of destruction was completed. First one barbarian horde came down on the empire, and then another; and "that which the palmerworm left the locust ate, and what the locust left the mildew destroyed." As continual dropping wears away the stone, so blow after blow and invasion after invasion at last heaved up, and hurled down, and broke into fragments the mightiest empire of the world. The judgments of God were upon the earth.

50. Alone in the midst of desolation and ruin the Church remained. Her powerful hierarchy, at the head of which stood the Papacy which had tamed the wild courage of the fierce Attila, and bishops who had sworn to guard their churches in the midst of social dissolution, was unbroken. Placed on the imperial throne in the person of the Cæsars, she had steadfastly refused to unite her destiny to that of the empire. Her cause is the cause of no one people or nation. Sent by God to the Jews first and then to the gentiles, she must preach the Gospel to the Hun and the Vandal, the Goth and the Visigoth, the Heruli and the Saxon, the Celt and the Dane, the Lombard and the Frank, the German and the Slav, as well as to the Greek and the Roman.

Aided by her saints and her monks, what did the Church now attack? 48. For what did she labor? 49. How was the East being destroyed? Who descended upon the West? What was the effect of the barbarian invasions? 50. What alone survived the desolation thus wrought? What did the Church steadfastly refuse? Why? To whom was she to preach the Gospel?

THIRD EPOCH.

FROM THE DOWNFALL OF THE WESTERN EMPIRE (A.D. 476) TO THE CORONATION OF CHARLEMAGNE (A.D. 800).

PART I.

CONVERSION OF THE BARBARIANS—DIFFICULTIES OF THE WORK—CONVERSION OF THE FRANKS—THE VISIGOTHS OF SPAIN—ANGLO-SAXON CONQUEST OF BRITAIN—MISSION OF ST. AUSTIN—CONVERSION OF THE ANGLO-SAXONS, AND THE CAUSES WHICH PRODUCED IT—THE LOMBARDS—THE TEUTONIC TRIBES BEYOND THE RHINE—MISSIONARY LABORERS AMONG THEM—WORK OF ST. BONIFACE—THE MOHAMMEDANS AND THEIR CONQUESTS.

1. The Church's great Work.—The conversion and organization of the barbarians was the great work of the Church during this epoch. Of the Teutonic tribes which overthrew the empire the Goths, the Burgundians, and the Vandals were converted to Christianity beyond its limits, and were accompanied in their migrations by their own bishops and priests. They had also a Gothic Bible, the translation of the Arian bishop Ulfila (A.D. 348-388). Christianity, however, had served them only as a bridge from one error to another—from idolatry to heresy. Converted during the reign of Constantius and the supremacy of Arianism, by missionaries sent to them from Constantinople, they were Arians, either tolerant like

1. What great work had the Church to do at this time? Which of the Teutonic tribes had already been converted? Who translated the Bible for the Goths? Into what heresy had their conversion led them?

the Ostrogoths and the Burgundians, or systematically and unsparingly persecuting like the Vandals and the Visigoths. There were other Teutonic tribes, such as the Franks, the Saxons, the Angles, and the Alemanni, which were still idolatrous votaries of Odin.

2. Difficulties of the Work.—The labor of converting these heretical and idolatrous tribes was encompassed with many difficulties, for the barbarians brought no organization into Europe to take the place of the mighty empire which they had destroyed. Throughout the ancient provinces there were general instability and confusion of situations, principles, facts, peoples, and languages. The lands and many of the cities were conjointly occupied by Latin and Teutonic, or civilized and barbarous, populations. In this mixture of races the old Roman inhabitants were neither slaves nor equals. They preserved their religion, and also in a great measure their laws, their municipal organization, and their language, but in all trials of strength they were the weaker. The barbarians were masters without having either the will or the knowledge to be rulers.

3. Condition of the Barbarians.—In their native forests of the North they had known only a tribal form of government. They had no purely civil organization, no code of laws, and no judicial power. Injustices and crimes were avenged by the individuals injured or the members of their families, and not by the tribe. The family tie was the principal and practically only bond of union acknowledged by them. They had no cities, but lived in small hamlets or in scattered and rudely constructed huts. They cultivated the soil sufficiently to obtain from it the necessities of life. The freemen, however, considered

What tribes still remained idolaters? 2. What difficulties surrounded the conversion of these tribes? Describe the condition of affairs in the empire at this time. 3. What was the condition of the barbarians?

labor disgraceful, and when not at war spent their days in hunting and fishing. Drunkenness was common among them and was not considered shameful, while no people ever had such a passion for all manner of gambling. In war, which was their life and their very worship, they were fearless, but cruel and rapacious. Withal they were a chaste race, having an ardent love of personal freedom and a deep sense of honor and loyalty.

4. Conversion of the Franks.—The Franks had settled in the northeastern part of Gaul. In the year 481 the leadership of this tribe passed into the hands of Clovis (A.D. 481-511), who soon made himself feared as the most ambitious, unscrupulous, and energetic of the new Teutonic founders of states. At the age of twenty (486) Clovis crushed Latin rivalry in Gaul by defeating Count Syagrius in a battle at Nogent, near Soissons. Seven years later (493) he married Clotilda, a Burgundian princess, who, though of an Arian tribe, was herself a devout Catholic. After their marriage Clotilda labored to impress her husband with the truth of Catholic doctrine and the beauty of the Church's worship.

5. The Baptism of Clovis.—In the year 496 Clovis put himself at the head of his Frankish warriors to defend the supremacy of his tribe against Teutonic rivals. The Alemanni had ascended the Rhine and awaited Clovis in the plains of Tolbiac. Here the two armies met, and the battle, after being fiercely contested, seemed in the end to turn in favor of the Alemanni. Fearing that all was lost, Clovis raised his eyes to heaven and cried: "O God of Clotilda! if Thou wilt grant me the victory I will worship no other God but Thee!" Scarcely had he finished his prayer when the Frankish warriors, re-forming their

Tell something of their habits and customs. 4. Who became leader of the Franks in 481? What of Clotilda? 5. Describe events preceding Clovis' baptism. What did Clovis promise if God gave him the victory at Tolbiac?

broken ranks, turned and charged the Alemanni, who, panic-stricken, took to flight. Clovis and his soldiers felt that God had given them the victory. The barbarian king kept his promise, and with three thousand of his chosen warriors was instructed and baptized on Christmas day (496) by St. Remi, Bishop of Rheims. At the time of his baptism Clovis was the only Catholic sovereign in the world; heresy sat upon the throne of Constantinople and it held sway over all southern Europe.

6. Conquests of Clovis.—The Franks had always hated the Arian Goths, as the fiercer and ruder of the same stock hate those who are above them in the arts of peace. Difference of religious belief now served to increase this hatred, and in the year 500 Clovis threw his sword into the scale against the Arian cause. He crippled the Burgundian kingdom (500), which was finally destroyed by his sons (534). In a battle at Vouillé, near Poitiers (507), he broke the power of the West Goths in Gaul and drove them out of Aquitania, leaving them but a narrow strip of coast, to seek their last settlement and resting-place in Spain. At his death (511) Clovis was the acknowledged master of Gaul.

7. The Arian Visigoths.—So difficult and slow was the work of conversion that nearly a century passed before any other of the barbarous peoples entered the fold of the Church; after the Franks the Arian Visigoths of Spain were the first. Previous to receiving the Catholic faith they had been its bitterest enemies. Under Euric (king, A.D. 466-484) a great many of the Catholic bishops of Gothland were put to death, and the consecration of others to take their places was severely prohibited. The episcopal sees of Bordeaux, Aix, Périgueux, Rodez, Limoges,

Who baptized Clovis and his warriors? Were there other Catholic kings at this time? 6. Against what cause did Clovis turn his sword? Describe his conquests. 7. What barbarous people was next converted?

Anterrieux, Bazas, and others were vacant. So violent was the persecution that the few churches which escaped destruction were abandoned or occupied as stables.

8. Conversion of the Arian Visigoths.—During the confusion subsequent to the death of Amalric (A.D. 511-531) and the extinction of the royal family of Alaric the Catholics enjoyed comparative peace. Leovigild (A.D. 569-586), after his marriage with Goswinthe, became a violent persecutor of the Church, and so intense was his hatred of Catholics that he put his own son, Hermenegild, to death for having embraced the faith. Recared (A.D. 586-601) succeeded his father, Leovigild, and in the year 587 made a solemn abjuration of Arianism. His example was followed by the greater number of the Visigoths. Their conversion was due to the apostolic labors and learning of such men as St. Isidore and St. Leander of Seville, and Fulgence of Astigi. In the year 589 a council of bishops at Toledo celebrated the union of the Arian Visigoths with the Catholic Church. The Suevi in Spain had previously entered the Church (A.D. 551-559).

9. Conversion of the Anglo-Saxons.—The conversion of the Anglo-Saxons forms the most interesting episode in this epoch of barbarism and apostolical zeal. The conquest of Britain by the barbarians is without parallel in the history of the invasions. It was not made suddenly and by a vast horde, but gradually and by detached bands of invaders belonging to the Teutonic tribes of the Jutes, the Angles, and the Saxons. When completed it had produced the complete displacement of one race by another—for the barbarians carried their conquest to extermination; they slew or they drove off the former inhabitants, even as the red Indian has been extirpated in America. In England,

How were Catholics treated by the Arian Visigoths before their conversion?
8. To whom was their conversion due? What of the Suevi? 9. What forms the most interesting episode of this period? Describe the conquest of Britain.

then, the Church was obliterated with the old inhabitants, so that the populations with which her missionaries came in contact were barbarian without mixture and idolatrous.

10. The Apostle of the English.—St. Austin was the apostle of the English. He was sent to them by Pope Gregory the Great (A.D. 590–604), who, while yet a deacon of the Roman Church and a monk of St. Andrew, was one



ST. GREGORY THE GREAT AND THE ANGLES.

day struck by the beauty and fairness of some pagan youths who were exposed for sale as slaves in Rome. Gregory asked who they were. He was told that they came from Britain and that they were of the tribe of the Angles. “It is well,” said Gregory, playing on the word, “for their faces are those of angels, and they should be fellow-

What was the condition of the people when Catholic missionaries first entered England? 10. Who was the apostle of the English? By whom was he sent? Relate the incident which led to this.

heirs with the angels in heaven." What Gregory believed desirable he labored to bring about. With letters from Pope Pelagius II. (A.D. 578-590) authorizing him to preach the Gospel to the Angles he left Rome, and had proceeded three days on his journey when he was overtaken and forced to return. At the death of Pelagius, Gregory was



MEETING OF ST. AUSTIN AND KING ETHELBERT.

elected pope, and the conversion which the monk had not been permitted to accomplish the supreme head of the Church resolved to procure. He therefore sent St. Austin (596), prior of the monastery of St. Andrew, and forty Benedictine monks to carry the faith into Britain.

11. Condition of England before her Conversion.—St. Austin traversed Frankish Gaul, and in April of the year

What did Gregory himself attempt to do? What occurred after the death of Pope Pelagius? Of what order were the monks who accompanied St. Austin?

11. Where and in what year did St. Austin land?

597 landed on the Isle of Thanet, where the barbarian brothers Hengist and Horsa first touched British shores, and where Cæsar had disembarked to reduce the island to a Roman province. England was then divided into seven petty kingdoms: Kent, Sussex, Wessex, Essex, Anglia, Northumbria, and Mercia. Of this Heptarchy Ethelbert of Kent was at that time Bretwalda, or chief king. His wife, Bertha, daughter of the Frankish king, Caribert, was a devout Catholic. A few days after Ethelbert heard of Austin's arrival he passed over to the island to pay the strangers from Rome a visit, and was met by a solemn procession of monks bearing the cross and chanting the litanies. In a conference which followed Ethelbert granted Austin permission to preach in Canterbury, the capital of Kent.

12. Conversion of the King of Kent.—A short time after the king embraced Catholicity, and his example was followed by his countrymen in such numbers that at Christmas of the same year (597) two thousand of them were baptized in the Thames at the mouth of the Medway. From Kent the monks passed into Essex and were received kindly by the king, Saberet, who, after being instructed, was baptized by St. Mellitus, first bishop of London (604). St. Austin died in 605, and some time after (in 616) the two kings, Ethelbert and Saberet, passed away. The sons of Saberet were pagans and drove the monks out of Essex, while Eadbald, successor of Ethelbert, having married his stepmother, forsook a religion which refused to sanction his incestuous union. Eadbald, however, did not persevere in his crime and apostasy.

13. Conversion of the King of Northumbria.—In the year 627 Paulinus, one of Austin's companions, baptized Edwin,

How was England then divided? Who was chief king? What was the result of the meeting of St. Austin and Ethelbert? 12. What followed the conversion of Ethelbert? Who was next converted? What followed the death of these kings?

King of Northumbria and Bretwalda of the Heptarchy. The conversion of this powerful prince aided the missionaries in establishing the Church in Northumbria, in East Anglia (apostle, St. Felix), and also again in Essex (apostle, St. Ceadda). Later, in 633, Northumbria was conquered by the Britons of Wales and Penda of Mercia, who was a pagan, and every vestige of Christianity was destroyed. After a year of anarchy Oswald, the nephew of Edwin, vanquished the Welsh and the Mercians in the battle of "Heaven's Field"; he re-established the kingdom of Northumbria and sent to Iona for Irish missionaries to convert his people to Christianity.

14. Labors of the Irish Monks.—The Irish monks accepted the invitation, and by their disinterestedness and holy enthusiasm completed what the Roman monks had commenced. After Corman, the first envoy from Iona, had failed in his mission, the abbot sent Aidan (635), who from his episcopal see at Lindisfarne spread the faith throughout Northumbria. Finan, his successor, baptized Penda of Mercia, through whose example and influence many of the Middle Angles were brought into the Church (653). Wessex was converted by St. Birinus, who was commissioned to preach the faith in England by Pope Honorius I. (A.D. 625-638). Sussex was the last kingdom of the Heptarchy to embrace the faith, which it received from St. Wilfrid (709).

15. Organization of the Anglo-Saxon Church.—By the end of the seventh century the Anglo-Saxon Church was thoroughly organized, with a primate archbishop at Canterbury and sixteen bishoprics in the country. This unity of ecclesiastical government preceded by one hundred and fifty years the unification of the English people. From its

13. What was the effect of the conversion of the King of Northumbria? How was Christianity destroyed? Having defeated the pagan invaders where did Oswald send for missionaries? 14. Outline the labors of the Irish monks.

foundation the Anglo-Saxon Church was distinguished by its straightforwardness, its earnestness, and its deep attachment to the See of Peter.

16. Causes which led to the Conversion of the Anglo-Saxons.—In the forefront of the causes which aided in bringing about the conversion of the Anglo-Saxon barbarians must be placed the evident truth of Christianity itself, its miracles, its eternal promises, its temporal blessings, and its beautiful ceremonies. Next in order came the consistency of the lives of its teachers, who by their purity, courage, disinterestedness, enthusiasm, and indefatigable labor bore testimony to the divine origin of religion and brought it home to the hearts of the barbarian. The sanction of honored and trusted chiefs had also much weight.

17. The Lombards in Italy.—In the year 568 all Italy, except Rome, Ravenna, several maritime cities of the north, and some provinces of the south, was occupied by the Lombards, the harshest and most cruel of barbarian invaders. In religion they were Arians and pagans. Their conversion, which was attended by many difficulties, occupied a long time. They did not subdue Italy, as Gaul and Spain and Britain had been conquered; they were unable to destroy Ravenna, where the Greek exarch still held sway, or the Italian capital of Rome, where the popes, virtually abandoned by the Eastern Empire, were protected by the old Latin populations. The Lombards were consequently much embittered against Catholicity by their constant wars with the Italian populations. In their fury they pillaged churches, massacred priests and bishops, and murdered defenceless prisoners and women and children.

15. Describe the organization of the Anglo-Saxon Church. For what was it distinguished? 16. What led to the conversion of the Anglo-Saxons? 17. What barbarians occupied a large part of Italy in 568? How did they treat Catholics?

18. Conversion of the Lombards.—With the accession to power of King Agilulph (A.D. 590-616), who was influenced to embrace Catholicity by his pious wife, Theodolinda, a Bavarian princess, a movement of conversion took place among the Lombards. The mass of the tribe, however, did not enter the fold of the Church until during the reign of Grimoald (671). Long after their conversion the Lombards retained their character of barbarous instability, merciless rapacity, and hostility to the popes.

19. Thus Italy, Spain, Gaul, and Britain, which were partially or totally lost to the Church by the barbarian invasions, threw off the yoke of Arianism or idolatry to embrace the faith, while even Africa had a breathing-spell between the reign of Vandalic cruelty and Moslem extermination. Lost territory was thus regained.

20. The Teutonic Tribes beyond the Rhine.—There remained in Europe still a vast country beyond the Rhine and the Danube from which the Church was excluded under the Empire and into which she had not yet penetrated. The central and northwestern portion of this country was inhabited by Teutonic tribes, who, ignorant alike of Roman civilization and Christianity, remained deeply attached to the religion, traditions, and customs of their ancestors. Anarchy, fed by deadly feuds and hereditary hatreds, reigned among them.

21. New Missionary Labors.—The Church resolved to convert these barbarians, and to that end sent among them a band of men full of virtue and knowledge. These missionaries were for the most part from England, Ireland, Scotland, and Gaul, and, though natives of countries contiguous to the field of their intended labors, they all first journeyed to Rome to receive from the pope authori-

18. Describe the conversion of the Lombards. 19. What countries were freed from Arianism or idolatry by these conversions? 20. What barbarous tribes still remained to be converted? 21. What did the Church resolve to do?

zation to preach the Gospel. Sts. Fridolin, Columbanus, and Gall were the apostles of the Alemanni; Sts. Rupert and Emmeran labored among the Bavarians; St. Kilian and his companions, Coloman and the deacon Totnam, preached in Franconia; St. Cunibert at Cologne; Sts. Eloi and Amand undertook the conversion of the pagan inhabitants of Belgium; St. Omer founded the Church among the idolatrous Morini; St. Livin spread the faith among the Brabantins; and St. Willibrord was the missionary of the savage Frisians.

22. St. Boniface, Apostle of the Germans.—The complete conversion, however, of most of these tribes, and the thorough organization of the Church among them, was reserved to the Anglo-Saxon priest Winfrid, afterwards called Boniface. Born in A.D. 680 at Kirton, in Devonshire, he was educated in the flourishing monasteries of Exeter and Nutcell. Inflamed with an ardent desire of making known the truth of God to the heathen, he left England in A.D. 718 and journeyed to Rome, where he was duly appointed by Pope Gregory II. (A.D. 715-731) missionary to the Germans. After his return to Germany he remained three years among the Frisians, and then penetrated into the idolatrous countries of Hesse and Thuringia, where his labors were crowned with the greatest success.

23. Organization of the Church in Germany.—In 738 he went to Rome for the third time and was appointed by Gregory III. (A.D. 731-741) archbishop and papal legate in Germany. With the powers which these offices gave him Boniface returned to Germany to give to its Church organization by establishing dioceses, consecrating bishops, fixing the limits of ecclesiastical provinces, presiding over councils, and founding monasteries. When this great work

Where were missionaries for this work procured? Name some of these saintly missionaries. 22. Outline the early history of St. Boniface. 23. Having been appointed archbishop and papal legate by Gregory III., what did St. Boniface do?

was completed Boniface, now in the seventy-fifth year of his age, resolved to carry out a vow made in his youth of converting the savage Frisians. In this apostolical labor he gave up his life, suffering martyrdom on the 5th of



ST. BONIFACE DESTROYS THE SACRED OAK OF EICHSTADT.

June, 755. The conversion of the Saxons, which was considerably retarded by the Frankish kings, was completed during the first years of the ninth century.

24. Rise of Mohammedanism.—While the Church labored to convert and organize the new and vigorous populations of Europe Mohammedanism, the most terrible and irreconcilable enemy of Christianity, appeared on the southeastern limits of the Byzantine Empire. Mohammed, its author, was born at Mecca, in Arabia, in A.D. 570, of pa-

Having organized the Church of Germany, whose conversion did Boniface then undertake? How and when were his labors ended? When were the Saxons converted? 24. What terrible enemy of Christianity now arose in the East?

rents who claimed to be descendants of Ismael, the son of Abraham. An orphan from his sixth year, he spent his youth in tending flocks. Later his marriage with Khadijah, a rich widow, gave him wealth and position. At the age of forty Mohammed announced himself to the inhabitants of Mecca as the Prophet of the Most High God. In the beginning he made few proselytes and many enemies. Driven from Mecca in 622 (the hegira of the Mussulmans), he took refuge in Medina, which he fortified. After several victories and reverses he captured Mecca, and then easily imposed his religion on the greater part of the Arabians.

25. The Mohammedan Religion.—This religion is an incongruous mixture of Jewish and Christian doctrines and practices with Arabian traditions. As a system it is contradictory, teaching alike truth and error, religion and fatalism, sobriety and sensuality. It inspired, however, in its believers the most incomprehensible fanaticism, which blended admirably with the ardent and enthusiastic character and warlike disposition of the Arabs.

26. Mohammedan Conquests.—After Mohammed's death (632) the Arabs, urged on by their natural inclination and the promise of Paradise, began to conquer the neighboring peoples and to exterminate the "infidel." Notwithstanding the internal rivalries of different factions, this "holy war" of the Mohammedans was productive of the most astounding results: Palestine, Syria, Mesopotamia, Egypt, and Persia were conquered within the space of ten years (A.D. 632-642); Cyprus, Rhodes, and several provinces of Asia Minor were torn from the Eastern Empire; Constantinople itself was besieged for eight consecutive years (670-678); Africa was thrice invaded and in the end

Who was the author of Mohammedanism? Outline the history of Mohammed.
25. Describe his religion. 26. After Mohammed's death what did the Arabs do? What countries were conquered by them? What of Constantinople?

subjugated (705); and Spain, betrayed by rival factions, saw the Moslem host advance to the foot of the Asturias and the Pyrenees (711). Wherever the victorious Mohammedan carried his banner he planted his religion, for the conquered were forced either to accept the faith of the prophet or submit to laws made to exterminate unbelievers. In less than a hundred years after the hegira (flight—622-711) Mohammedanism had thus made rapid strides toward the conquest of the world, nor was it easy to foresee at what point its victories were to cease. Its temporary downfall, however, was not far removed from its greatest triumph.

27. Mohammedan Reverses.—In 717 Leo the Isaurian (A.D. 717-741), by the defeat of the Caliph Soliman, who had besieged Constantinople for thirteen months, broke its power in the East, and fifteen years later (732) Charles Martel of France and Count Eudes of Aquitania, in the battle of Poitiers, put an end to its victories in the West. It retained, however, all its conquests, and continued the most threatening and dreaded enemy of Christendom.

PART II.

CONDITION OF THE EASTERN CHURCH—HERESIES IN THE EAST—EUTYCHIANISM—COUNCIL OF ROBBERY—LEO THE GREAT AND THE COUNCIL OF CHALCEDON—VIOLENCE OF THE EUTYCHIANS—THE THREE ARTICLES—EFFECTS OF FOSTERING HERESY ON THE EASTERN EMPIRE—MONOTHELITISM—PERSECUTIONS OF CONSTANS II.—SIXTH ŒCUMENICAL COUNCIL—ICONOCLASTS AND SEVENTH ŒCUMENICAL COUNCIL.

1. Decline of the Eastern Church.—The rise of Eutychianism marks the epoch of hopeless decline in the Eastern

What did the Mohammedan do wherever victorious? What was the result at the end of a hundred years? 27. How was the Mohammedan power broken in the East? By whom and where was it defeated in the West?

Church. From that time, weakened and exhausted by internal disorders, it gradually lost all real religious life and fell a victim to vain speculations. In its decay, as in former times, aided by a refined rationalism, it continued to attack, directly or indirectly, the fundamental dogma of Christ's divinity. Its accomplices in error were the emperors of Constantinople, whose assumptions, dogmatism, and religious tyranny contributed greatly to its degeneration and ultimate apostasy.

2. Corruption of the Clergy.—Men whose chief title to merit was subserviency to tyrannical mandates were thrust by these emperors into the highest and most responsible offices of the Church, which they discredited and disgraced. Servile tools, these ordained ministers of God practically proclaimed the supremacy of the sword and the state in religious matters, by more willingly subscribing to would-be dogmatic edicts of ignorant emperors than to decrees of councils and decisions of popes. Hence to the rejection of Christ's divinity was joined the acceptance of absolute despotism, and these two errors, welded together, formed Mohammedanism, the grandest historical denial of Christ's divinity and the most absolute doctrine of the sword's supremacy. Thus he who labors against God and His Church is in league with the enemies of his own life.

3. Hopeless Struggle of the Church.—These two errors gradually formed in the Eastern Church a corrupt body, with numerous partisans among the people, in the civil government and in every rank of the clergy, to whom unity of faith and stringency of ecclesiastical discipline were insupportable burdens. Hence to destroy the one and throw off the other they eagerly espoused the cause

1. What marked the epoch of decline in the Eastern Church? Who contributed to its degeneracy? 2. How were the clergy corrupted? What two errors formed Mohammedanism? 3. What did these errors gradually form?

of every disintegrating error. Against this party the Church was almost powerless; the race of her Eastern doctors, men of genius and heroism, had perished; the champions of her cause were few; her monks became heretics and fosterers of heresy, and the civil power, which she had labored to reform, rebelled against her. However, the Church fought incessantly and untiringly against every disadvantage, and it was not her fault if Christianity perished in the East.

4. The Eutychian Heresy.—Eutychianism was the first heresy that brought the Church into historical antagonism with this corrupt and disorganizing party. Eutyches, an aged abbot of a monastery near Constantinople, imagining that he could not go too far in his aversion to Nestorianism, taught that after the Incarnation of our Lord only one substance or nature was formed of the divine and human natures of Christ, and denied that Christ, in His humanity, was in essence like to us. Fanatical, proud, and ignorant, Eutyches adhered to his views, notwithstanding the expostulations of Flavian, the holy patriarch of Constantinople, and his condemnation and excommunication by a synod of bishops (A.D. 448).

5. The Abettors of Eutyches.—From the decision of this synod Eutyches appealed to the pope, to whom also Flavian addressed a letter giving an account of the new heresy and its condemnation. The opposition of Eutyches to Flavian and the synod secured for him the applause and support of the corrupt element. Eudoxia, wife of the Emperor Theodosius II. (A.D. 408–450), and the crafty and influential eunuch Chrysaphius, organized a powerful party in his favor in the imperial court and in the city of Constantinople; and the monk Barsumas placed himself at the

Describe the condition of the Eastern Church at this time. 4. What heresy was taught by Eutyches? What was his character? By whom was he condemned? 5. To whom did he appeal? Who were his chief supporters?

head of a band of fanatics, who sought by mob-violence to intimidate his enemies, while throughout the East many bishops openly espoused his cause.

6. Condemnation of the Heresy by Pope Leo.—In reply to the communication of St. Flavian, Pope Leo the Great (A.D. 440–461) wrote a letter in which he explained the dogma of the Incarnation, refuting alike Nestorianism and Eutyches. The Eutychians, unwilling to submit to the Church's doctrine announced by the mouth of Leo, resolved to proclaim their formal heresy in a manner worthy of them. The emperor was easily induced to make overtures to the pope for the holding of a general council. Leo objected first to the council itself and then to its meeting in an Eastern city, but finally he consented to the plan of the emperor and appointed three legates to preside over the deliberations of the assembly.

7. The "Council of Robbers."—The council was opened at Ephesus on the 8th of August in the year 449. Its proceedings were stormy and disgraceful, justly meriting for it the name of "Council of Robbers." The papal legates were deprived of their prerogative of presiding by Dioscorus, the degenerate patriarch of Alexandria, who held an appointment as president of the council from the emperor, and who was the bold and tyrannical leader of the corrupt and Eutychian element. Soldiers with chains, enraged monks under the command of Barsumas, the troops of Alexandria, the body-guard of Dioscorus, stood ready to obey the nod of the tyrant and to inflict the worst of cruelties on all who should be delivered up to them.

8. Tyranny and Cruelty of Dioscorus.—Thus protected, Dioscorus acted as master; he excluded whom he pleased; he refused to permit the reading of the pope's letter; he

6. What was the result of St. Flavian's appeal to Pope Leo? Did the Eutychians submit? What was the emperor induced to do? 7. What was the council at Ephesus called, and why? Who *usurped* the papal prerogative of presiding?

justified Eutyches; he deposed and excommunicated Flavian and several other bishops; he pronounced sentence of deposition on the pope; he forced the bishops to sign an heretical formula of faith, and, to crown all, he seized the papal legates and cruelly maltreated the orthodox bishops. Flavian died a few days after from the effects of these cruelties. Theodosius approved of all the decrees. This council dealt a blow to religious unity and discipline from which recovery was impossible; it was the death-knell of the Eastern Church. Dioscorus sought to perfect his work by organizing a schism, and there was no one in the East who dared oppose him.

9. The Council of Chalcedon.—Leo the Great, however, informed by Hilarius, the only papal legate who escaped from Ephesus, of the methods of the infamous conventicle and of the nature of its decrees, undertook to save the Greek Church. He annulled the decrees of the council and wrote in vain to Theodosius to obtain from him a condemnation of them and also consent to the convocation of a general council. What Theodosius would not grant was readily accorded by his successor, the pious Marcian (A.D. 450-457), and in October of the year 451 six hundred bishops, with four papal legates, assembled at Chalcedon. In this council (the fourth œcumenical) the Catholic faith as taught by Leo, the successor of Peter, was proclaimed, and Dioscorus and Eutyches, with those of their abettors who persisted in their heresy, were condemned and excommunicated.

10. Contumacy and Violence of the Heretics.—These decisions were received with universal joy in the West, but in the East, where a far different spirit reigned, they were misrepresented and bitterly opposed. The Nestorians

8. Describe what was done by Dioscorus. What was the effect of this council on the Eastern Church? 9. What did Pope Leo do on being informed of the decrees of Dioscorus' council? What was ~~done~~ by the Council of Chalcedon?

accused the council of favoring Monophysitism, while the Eutychians proclaimed that it was the triumph of Nestorianism. In Palestine the patriarch of Jerusalem, Juvenal, was forced to flee, and Theodosius, a Eutychian monk, was fraudulently elected patriarch, and cruelly persecuted all who would not hold communion with him. In Egypt the soldiers of the emperor were massacred, and Proterius, the patriarch of Alexandria, having been murdered (457), Ælurus, a Eutychian monk, was elected in his place. In Syria Peter the Fuller, also a heretic, obtained possession of the see of Antioch. Marcian's efforts against these fanatics were only partially successful.

11. Basiliscus' Letter against the Pope and Council.—

The year of the downfall of the Western Empire (476) witnessed the publication by the usurper Basiliscus of an encyclical letter, in which Pope Leo the Great and the Council of Chalcedon were condemned; and so low had the Greek Church fallen that five hundred bishops were found to sign this infamous document. Six years later Zeno (A.D. 474-491) promulgated the Henoticon (or deed of union), in which, after openly claiming supremacy in matters of faith, he defined what symbol Catholics were to accept.

12. Effects of the infamous Document.—Though this edict was received with general derision, it did great harm. For thirty-five years it was the law of the empire, and no one was promoted to the episcopal dignity who had not first subscribed to it. As no conscientious Catholic could sign it, the bishoprics fell more and more into the hands of heretics and sycophants. This edict was also the occasion of a schism in the Eastern Church which continued for thirty-five years. When at last Justin

10. How were the decisions of this council received in the East and West? What took place in Palestine? in Egypt? in Syria? 11. What did Basiliscus publish in 476? What was promulgated later by Zeno? 12. Describe its effects.

I. (A.D. 518-527) ascended the imperial throne he made an effort to restore unity and harmony by giving to the decrees of the Council of Chalcedon force of law, and by securing, with the co-operation of Pope Hormisdas (A.D. 514-523), Catholic patriarchs for the sees of Constantinople, Alexandria, Antioch, and Jerusalem.

13. The Three Articles.—Justinian (A.D. 527-565), his successor, was also for a long time a zealous defender of the faith, but in the year 544 he fell a victim to the fatality which plunged nearly all Byzantine emperors into dogmatizing on religious questions. The Council of Chalcedon had not thought it necessary to condemn by name the Nestorian writings of Theodore of Mopsuestia, Theodoret of Cyrus, and the letter of Ibas of Edessa to the Persian Maris. Events in the East subsequent to the council rendered the condemnation of these writings most desirable; but no such action was necessary for the West, where they were almost unknown, and where, moreover, an erroneous but general opinion existed that their condemnation would injure the authority of the Council of Chalcedon. Justinian, however, condemned them (544) and commanded all patriarchs and bishops to sign his decree. His orders, which were obeyed in the East, met with decided opposition in the West.

14. Pope Vigilius condemns the Three Articles.—To wring from the Church an approbation of his edict, and thus secure the submission of Western bishops, Justinian (547) called Pope Vigilius (A.D. 538-555) to Constantinople. As the dispute involved no dogma, Vigilius, by turns honored and persecuted, hesitated long between the Eastern and Western view of the question. The Fifth Œcumenical Council, held in Constantinople A.D. 553, condemned the

What did Justin do on ascending the throne in 518? 13. What is said of Justinian? What decree did he issue in 544? 14. How did he attempt to secure the approbation of the Church? How was the dispute finally settled?

Three Articles, and Vigilius, by approving of its decision, finally settled the disputed point. Justinian's persecution of the pope, and the crimes and intrigues of his Eutychian wife, Theodora, added, however, greatly to the evils already existing in the Eastern Church.

15. Results of fostering Heresy.—And now at last the emperors of Constantinople began to reap abundantly the bitter fruits of their sins. For two hundred years they had fostered disunion, until heresy had become a confirmed habit in the Oriental Church, advocated by a corrupt, unscrupulous, powerful, and indefatigable party. They had acted blindly, not seeing that disregard for Church authority produces contempt and finally open rebellion against all authority. The destruction of Christian faith and ecclesiastical unity prepared the way for the downfall of the empire. Already schismatical and heretical churches, having in some instances a large membership, had grown strong under the fostering or vacillating policy of the court of Constantinople.

16. Further Schisms in the Eastern Church.—The Armenian Church had condemned the Council of Chalcedon, and in A.D. 651 it separated itself completely from the centre of unity. In A.D. 538 the Copts of Egypt elected a patriarch of their own, and a few years later (541-576) the Jacobites of Syria and Mesopotamia followed their example. These churches, with the Nestorian and Eutychian heretics scattered throughout the East, were dissatisfied with the empire, and only awaited a favorable opportunity to separate themselves from Constantinople, as they had already separated themselves from Rome.

17. Disasters to the Byzantine Empire.—This opportunity soon presented itself. Evil days had come upon the

15. What resulted from the meddling of the Eastern emperors with religion and their fostering of heresy? 16. What did the Armenian Church do in 651? What of the Copts and Jacobites? What did these churches and others await?

Byzantine Empire. In Italy the Lombard hordes were destroying the fruits of Narses' victories, while on the north-western borders of the empire the Avari and their allies, the Bulgarians and the Slavs, were beating back the imperial armies and advancing to the very gates of Constantinople. It was, however, in the extreme East that the Byzantine power was receiving the severest blows. Khosroes II., King of Persia (A.D. 590-628), laid waste Syria, Palestine, Egypt, Asia Minor, and sacked Antioch, Alexandria, and Jerusalem, whence he bore away the true cross. In these wars the Persians were powerfully aided by the schismatics and heretics, whom they protected, while they persecuted and massacred or led into captivity the Catholic inhabitants of the invaded provinces.

18. The Emperor Heraclius.—When at last Heraclius (A.D. 610-641) placed himself at the head of an army, attacked Khosroes, broke the Persian power, reconquered the lost provinces and cities, and regained possession of the true cross, instead of pursuing a wise policy in conformity with the decrees of councils and the advice of popes, he lent his authority to the wild scheme of Sergius, Patriarch of Constantinople, which gave birth to a new heresy and hastened the decay of religion in the East.

19. Attempted Compromise with the Eutychians.—The Council of Chalcedon had unreservedly condemned the Eutychians, but Heraclius, instructed by Sergius and Theodore of Pharan, thought that they were not to be excluded from the Church, and, with that pertinacity characteristic of Byzantine emperors, he sought to incorporate his views into ecclesiastical laws and Church dogmas. According to these views an understanding should be reached by the Eutychians acknowledging that there are two

17. How was the Byzantine Empire now afflicted? What barbarous tribes attacked the empire? What did the King of Persia do? 18. Who defeated the Persians? To what scheme did Heraclius now lend himself? 19. Describe it

natures in Christ, and the Catholics asserting that Christ had but one will and not two—viz., a divine and a human will, acting in perfect harmony. This plan contained a contradiction, was modified Eutychianism, and destroyed the dogma of Redemption. It is known in history as Monothelitism.

20. Pope Honorius deceived.—In A.D. 630 Heraclius placed Cyrus in the patriarchal see of Alexandria, with instructions to announce the terms of the compromise. Many Eutychians accepted the new formula of faith, and Cyrus wrote of his success to Sergius. Sophronius, a learned monk and afterwards patriarch of Jerusalem, detected the fundamental error contained in the new teaching, and took steps to refute it and to inform the pope of the real nature of the question. Sergius, however, by a letter which will ever remain a monument of cunning duplicity, had already induced Pope Honorius (625-638) to command the cessation of all discussion on the question of the two wills in Christ.

21. Action of Pope John IV.—This wish of the pope, however, was not obeyed, and in A.D. 638 Heraclius published his *Ecthesis*, or Explanation of the Faith, in which, while prescribing silence on the question of the two wills, he formally declared that there is but one will in Christ. This Explanation was opposed by many in the East and was solemnly condemned by Pope John IV. (A.D. 640-642) in a synod held in Rome (640). When Heraclius heard of the pope's condemnation he declared that Sergius had written the Explanation and induced him to sign it. He did not, however, revoke his edict.

22. Constans II. and Pope Martin I.—In 641 Constans II. (A.D. 641-668), after a series of horrible tragedies, as-

To what new heresy did this scheme of compromise lead? 20. What of Sophronius? How was Pope Honorius deceived? 21. What did Heraclius do in 638? What action did Pope John IV. take on the Explanation?

cended the imperial throne. The Mohammedans had conquered Palestine, Syria, Mesopotamia, and Egypt; Jerusalem, Antioch, and Alexandria had fallen into their hands; Armenia, Africa, and Cyprus were being invaded by them. And yet Constans thought less of defending his empire than he did of fighting the Church and subduing the pope. In A.D. 648 he issued his celebrated *Typus*, commanding, under the severest penalties, the cessation of all discussion. This despotic edict, placing truth on an equality with error, was courageously resisted by Pope Martin I. (A.D. 649-655), who, in a council at Rome, condemned the *Typus* and excommunicated Theodore of Pharan and Sergius, Pyrrhus, and Paul of Constantinople.

23. Cruel Treatment of Pope Martin.—Constans, enraged at this act of courage and finding it impossible to intimidate the pope, had Martin dragged to Constantinople (A.D. 653). There the holy pontiff was exposed to public ridicule, thrown into a dungeon for three months, brought before a mock tribunal, and finally banished to the Chersonesus, where he died after four months more of martyrdom (655). The conduct of the people and the emperor, the clergy and the patriarch, Paul, during the trial of St. Martin, proves that at that time religion in Constantinople was dead. St. Maximus and his two companions, champions of the Catholic faith, were also put to death by order of Constans.

24. Monothelitism condemned.—Two years after Constans' death (A.D. 668) the Mohammedan army laid siege to Constantinople, and when it was finally driven off the Eastern Church seemed to have profited by the lesson and returned to better dispositions. Constantine IV.

22. What was the condition of the Empire when Constans ascended the throne? Instead of defending his empire what did he do? What was done by Pope Martin? 23. How did Constans treat the pope? Who else were martyred?

(Pogonatus—A.D. 668-685), in conjunction with Pope Agatha (678-682), convoked a general council which assembled in Constantinople in A.D. 680. This council, the sixth œcumenical, condemned Monothelitism and excommunicated its ecclesiastical abettors. After this council the Maronites formed an independent church, which remained separated from the centre of unity until about the year 1182. The Sixth Œcumenical Council proclaimed the Catholic faith, but it did not restore life to the Eastern Church.

25. Abolition of Celibacy; the Iconoclasts.—Justinian II. (A.D. 685-695) abolished the celibacy of the clergy in the empire, and thereby destroyed what little of moral dignity was left to the Eastern priesthood. In 726 Leo the Isaurian (A.D. 717-741) again raised the standard of revolt against the Church by ordering the destruction of holy images. This decree gave rise to the Iconoclastic sect, which for half a century filled the East with confusion, desolation, and death. This heresy was finally condemned in the Seventh Œcumenical Council, held at Nice in A.D. 787.

26. Apostasy of the Eastern Church.—Hereafter mention will be made but seldom of the Eastern Church. Imperial interference, making and deposing bishops, shaping ecclesiastical discipline, and even striving to define the dogmas of faith, had made the Eastern Church a moribund organization. Henceforth nothing of importance is found in its annals, for death has no history. Yet before leaving it the student of Church history must remember that he owes to it veneration and sympathy.

27. Reasons for venerating the Eastern Church.—The peoples of the East were the first to embrace Christi-

24. What council was convoked in 680? What did the council condemn? What of the Maronites? Did the Eastern Church revive? 25. What did Justinian II. abolish? Outline the rise and history of the Iconoclasts.

anity with joy; they, with the ancient Romans, sustained it in the midst of the most atrocious persecutions; they gave to us those thousands of martyrs whose memories still live to fill us with renewed and deeper love for Christ's truths; they furnished to primitive Christianity those exact and scientific forms of expression which preserved it unaltered in the midst of subsequent disputes, and whatever they thought or felt or wished great and worthy and truly Christian they consigned to writings full of beauty and charm and pathos. Much of what Christian genius has created excellent and grand was cradled in the East.

PART III.

THE CHURCH AND CIVILIZATION—PLAN OF REGENERATING EUROPE—THE POPES—CHRISTIAN BISHOPS—SAINTS—THE CHURCH'S CHARITY—EXTIRPATION OF SLAVERY—RIGHT OF REFUGE—RESULTS OF THE CHURCH'S LABORS—ABUSES AND EXCESSES—MONACHISM—ST. BENEDICT—LABOR OF THE MONKS—ABUSES AND REFORMS—REVIEW.

1. The Church's Place in History.—The Church of God is the great conservative institution of history. In her eyes mankind is not composed of races or castes, or successive generations which, separated by insurmountable barriers, have no interests or sympathies in common; but, on the contrary, as God is one, so is the human race one, with a common origin, common aspirations, and a common destiny. Hence the Church has always taken the highest possible view of history: it is the gradual unfolding of the designs of God's providence, the narration of the

26. What led to the apostasy of the Eastern Church? 27. Give some reasons why we should venerate that Church. 1. What is the great conservative institution? How does the Church regard mankind? How has she treated history?

struggle between right and wrong, truth and error, the principles of eternal order and the theory of imaginary interests and ambitions. In this long history there are unity and sequence, so that the true conquests of one generation or people are the property of all nations and times. Hence, as age after age and civilization after civilization sink into the grave, the Church, which lives always, treasures up whatever they have discovered of real value to mankind.

2. Pagan Rome.—For twelve hundred years Rome had been busy making the conquest of the world. In this process it gave proof of a wisdom unequalled in human institutions. It adapted itself to all climates; it assimilated, it modified and elevated, all degrees of civilization with which it came in contact. Hence the world became Roman not so much by submitting to the dominion of the imperial city as by Rome making itself the depository of all the faiths, the traditions, and the institutions of the most highly civilized peoples of the globe. Rome thus represented mankind without God, embodying its governmental experience and the results of its intellectual training as well as the terrible effects of its doctrinal and moral apostasy from God. There were in it many errors, much that was wrong and degrading to man, but there were also many useful lessons and much wisdom, the preservation of which the best interests of the human race required. When at last Rome sank beneath accumulated crimes, corruptions, and cruelties this good was not to be lost.

3. The Church assimilates and sanctifies Roman Civilization.—From its foundation the Church had gradually absorbed the best of the life, the organization, the institutions,

2. How did Rome pursue its conquests? How did the world become Roman? How did Rome represent mankind? Amid the errors and wrongs of the Roman system was there not some good? Was this lost when Rome sunk?

the laws, the learning, and whatever else of good and worthy there was in the Roman Empire. What the Church thus took to herself she transformed and sanctified, so that, though Roman in its source, it was Christian in its form, influence, and tendencies. To the treasures of ancient civilization the Church joined the great and luminous truths of God's revelation. Thus doubly armed with the great legislative and intellectual acquirements of antiquity and the practical and saintly precepts of Christianity, the Church began to build up from Teutonic and Roman elements the most perfect nations and the grandest civilization that the world has ever known. So numerous were the difficulties of this formidable task that any other institution save God's Church must have lost courage and despaired.

4. Fusion of the Teutons and Latins.—The first work of the Church was to bring about the fusion of the two races so as to form one people. The Teutonic tribes were masters of Europe, but the old Latin populations were superior to them in everything except strength. These two races existing side by side retained for long years their respective customs, languages, laws, and religions. Hence while on the one hand the intestine discords, the aggressive and pillaging habits, and the lawlessness of the invaders threatened the destruction of all order, on the other the pagan immorality and degradation which the Romans had retained and communicated to the barbarians were destroying life and manhood and bringing all to the level of the brute.

5. To preserve Europe from chaos a strong, all-reaching, and ubiquitous authority was necessary. After the conversion of the barbarians the Church, the only living

3. What had the Church gradually absorbed? How did she transform and sanctify all this? Thus equipped what work did the Church begin? 4. What was her first task? Describe the condition of the Latin and Teutonic peoples.

organization in Europe, became this authority. Thus her divine mission to man and the circumstances of the time made her the lawgiver to the new peoples of Europe. The Latin language, the old Roman laws and municipal institutions, became in the hands of the Church so many powerful instruments aiding in bringing harmony out of discord. Under her wise supervision Romans and barbarians gradually coalesced, merging their languages into one and putting aside their imperial and personal laws to accept from councils of bishops and Catholic ministers of kings a law of the land.

6. Unity the Basis of the new Civilization.—As God is one, and as man, though composed of a body and soul, is one, so also are religion, the family, and civil society one. Of this triune society religion is the highest and the most ancient; it is the bond uniting man as an immortal being to God; it explains and enforces the natural law governing the constitution of the family, and it is the principle of social life and the indispensable basis of political order. Next in antiquity and importance is the family, the primordial element of society, which, being founded on the natural law, transcends in its constitution the jurisdiction of the state. Civil society and political power have for their object the advancement of the natural happiness of man, by guaranteeing to him his inalienable rights of conservation of property and independence, and also by aiding him in the pursuit of physical, intellectual, and moral perfection.

7. Formation of Christendom.—Each of these societies has a sphere of its own, but all have a common origin—God—and a common end, which is man's eternal salvation, and hence between them there should be neither disunion nor

5. After converting the barbarians what did the Church become? What resulted from her wise supervision? 6. What was the basis of the new civilization? What place did religion hold? what the family? what civil society?

contradiction. As the special mission of the Church is the salvation of souls, it is the supreme society. The mixed populations of Europe entered into this grand plan of regeneration, and, placing their laws in harmony with the supernatural dogmas and morals of the Church, they attained a real union having as its basis an entire conformity of ideas, interests, tendencies, and legislation. Thus was formed Christendom.

8. The Pope as Head of Christendom.—At the head of Christendom stood the pope, who since the destruction of imperial Rome was the chief representative of authority. This authority was the one necessary power in Europe commissioned to preserve pure dogmas and public morals, to define the spiritual interests of Christendom, to safeguard the sanctity of married and domestic life, to mediate between princes, to strengthen the throne, to protect the subject, and in all things to bring about that peace and order necessary to the perfect establishment of God's kingdom among men. Head of the republic of Christendom, the pope was the arbitrator and judge of kings and peoples; he cited before his tribunal rulers and their subjects, he decided disputes, he punished with ecclesiastical censures scandalous princes, and those among them who proved incorrigible he deprived of their dignity and their rights.

9. The Popes as Statesmen.—During this epoch the popes were not only the greatest churchmen of their day, but they were also the first statesmen, and thus they became the promoters of civilization and order, and the benefactors of the human race. If Europe is able to speak and to think intelligently to-day, to these popes does she owe it. Before the end of this epoch the grati-

7. Describe the formation of Christendom. 8. Who stood at the head of Christendom? How did the pope administer his office? 9. What besides churchmen were the popes? How did the popes acquire temporal power?

tude of peoples secured to them that temporal power and territorial dominion which was a necessity of their position. Pepin and his son Charlemagne guaranteed these possessions.

10. The Temporal Authority of the Church.—The supreme and central authority of the popes was ubiquitous in the persons of its agents, the priesthood of the Christian world. In the old Latin cities of Europe, while the power of the empire decayed, and all sense of duty perished, and the civil chiefs of society lost courage and shrank from the exercise of their official functions, the Catholic bishops, chosen by their people for qualities which men most respect, accepted the responsibilities which others gave up, and thus became civil as well as ecclesiastical rulers. In times of strife they were mediators, ambassadors, and peace-makers, facing all perils, interceding for the doomed, and staying the hand of the destroyer; in times of peace they were the instructors and the educators of the people.

11. Representing all that men hold sacred—life, liberty, truth, knowledge, and law—these bishops were to the new populations the only trusted guides of life. They entered into the councils of barbarian chieftains; they wrote their laws, united their subjects, and organized their governments. Hence the clergy came to be looked upon as the first body in the state, taking part in all its general assemblies and wielding unbounded influence and wide jurisdiction even in temporal affairs. The civil authorities sanctioned episcopal courts for ecclesiastical causes and established mixed courts for many cases of purely civil and secular nature. Guizot, a Protestant, has declared that Catholic bishops made France; in like

10. How was the authority of the church wielded? What did the bishops become? What were they in troublous times? What were they in times of peace? 11. What relations did the bishops hold to the people and their chiefs?

manner they formed and built up every nation of Europe.

12. Holiness and Charity of the Church.—But the Church did not attain to its position in the middle ages in virtue of its sole authority; the highest, the most resplendent, and by far the most popular and lasting of its prerogatives were its holiness and charity. The strongest proof of the truth of Christianity is found in the practice of its precepts. The idolatrous and barbarous populations of the middle ages could not have been converted and civilized by mere preaching; living examples, especially of the virtues of charity, gentleness, and chastity, which they most despised, were necessary to them. And God, therefore, sent to His Church a vast army of saints. This epoch was one of action, indefatigable labor, and generous self-sacrifice, and hence its saints, who were not so learned, as a body, as those of the preceding period, were the men for their times, as noble and heroic characters as ever did battle for the interests of God and the welfare of men. Of the popes of these three centuries twenty-four are honored as saints.

13. Great Saints and Missionaries.—The great missionaries were St. Remi of Gaul; St. Leander of Spain; Sts. Austin, Birinus, Felix, Ceadda, Wilfrid, and Aidan of England; St. Columbkil of the Picts; Sts. Columbanus, Gallus, Swibert, Willibrord, Boniface, Kilian, Rupert, and others of Germany; St. Severinus of Austria. These apostolic men were aided by innumerable other saints, such as St. Isidore of Seville, Sts. Ildefonsus and Julian of Toledo, St. Braulio of Saragossa, St. Germanus of Paris, St. Maxentius of Poitiers, St. Gregory of Tours, St. Cuthbert of Lindisfarne, St. Aldhelm of Sherburn,

What does Guizot declare? 12. What were the highest prerogatives of the church? How were the populations converted? Of the popes of this period how many are saints? 13. Name some of the great missionaries.

St. Romuald of Mechlin, St. Livin of Ghent, Sts. Theodard and Lambert of Maestricht, St. Eligius, apostle of the Flemings, St. Lullus of Metz, St. Benedict, patriarch of Western monks, and the countless saints formed under his great rule. Butler, in his *Lives of the Saints*, gives the names of four hundred men and women eminent for holiness and zeal who flourished during this epoch.

14. The Church the Guardian of the Poor and Helpless.

—But the Church's holiness and charity were made manifest to the barbarians not only in the lives of her countless saints but also in the general policy which she unremittingly pursued. In ages of anarchy, when savage passions and customs were still supreme, the Church did day by day and throughout all Europe what modern society, with all its imagined science and strength, dares not even attempt for fear of destroying social order. Of the two great classes into which society has ever been divided—viz., the rich and the mighty, and the poor and the weak—the Church boldly espoused the cause of the latter. To secure justice for this class she incorporated into the laws of peoples a special legislation by which she reserved to herself jurisdiction in all cases involving the interests of widows, orphans, minors, and all persons known to be helpless and miserable. Her bishops were charged to see that the rich defrauded not the poor; they were commissioned to establish protectors for cities and towns, and to guard menaced women, whether free or slaves.

15. The Church's great Charities.—To feed the indigent and to succor the miserable was the Church's special mission. Her immense revenues were divided into four equal parts—viz., for the bishop, the clergy, the poor, and the

What does Butler give? 14. Whose cause did the church espouse in the ages of anarchy? How did she secure justice for the poor and the weak? What were the bishops charged to do? 15. How were the church's revenues divided?

needs of public worship. The part set aside for the poor was inviolable, and when it was not sufficient to meet their demands the Church sold her goods and mortgaged even the sacred vessels on her altars. She boldly declared, without being dismayed at their numbers or possible exigencies, that the poor were her treasures and her joy. Yet, in virtue partly of her great charities, her wealth increased from generation to generation. Infirmaries for the sick and hospices for the traveller were among her most numerous institutions. To those who were confined in prisons she extended her mercy and pardon; they were visited and aided every Sunday by her ministers, and at Christmas, Easter, and Pentecost her bishops were empowered to restore them to liberty.

16. The Church labors to abolish Slavery.—To extirpate slavery, the deeply-rooted evil of Roman and barbarian society, the Church labored unceasingly. She first attacked it in its very principle, declaring it to be the outgrowth of sin and the result of tyranny, avarice, and cruelty. Then she strove energetically and successfully to prevent the further increase of the number of slaves. In those wild times of war and spoliation whole populations were often led into captivity and enslaved. The Church opposed this practice with all her power, and when her voice was not effective in preventing it she exhausted her treasures and sold her sacred vessels to restore these unfortunate prisoners to liberty. Next she labored by laws, but more especially by example, to soften the lot of serfs and to break the chains which bound them to slavery. The slaves of Jews and pagans could, in virtue of a law, be bought at a low price and given freedom.

17. To her own bishops the Church gave the power of

When the portion set aside for the poor was insufficient, what was done? How did the church provide for the sick and travellers? What did she do for those in prisons? 16. What position did the church take toward slavery?

freeing all slaves belonging to ecclesiastical estates, and she sanctioned and applauded the action of numerous monasteries which gave freedom to the vast throng of serfs of whom various circumstances made them the masters. In monastic institutions the practice of owning no slaves became gradually general. The Church also spent vast treasures in buying and freeing serfs. To the act of freeing a slave she attached a special blessing; it took place in her temples, beside her altars, and upon the man thus disenthralled she sometimes conferred holy orders.

18. Right of Refuge.—In those barbarous times, when an offence was judged and punished by the person offended, when a slight wrong was often visited with a terrible vengeance, when force was the law and the sentiments of humanity were weak and almost dead in the vast majority, the Church made her temples places of refuge and safeguards against unjust persecutions, and over all who came within these sacred precincts she extended a protecting hand to which no one, not even kings, could with impunity do violence.

19. Results of the Church's Labors.—These prerogatives of a supreme authority and a universal charity were exercised in every part of Europe, wherever the faith and gratitude of peoples had built a temple to the Most High God. As a reward the Church saw the face of Europe changed. Morality and justice were more respected, order and peace better maintained, nations better governed, Europe more united, and individuals more docile and virtuous. There still, indeed, remained much to be done, but by the close of this epoch the Church had already accomplished great things.

17. In what ways did the church free or aid to free slaves? What was attached to the act of freeing a slave? 18. Why were churches made places of refuge? 19. What resulted from the church's unremitting labors?

20. Encroachments of the Civil Power.—It must not be imagined, however, that this epoch was without its scandals and excesses. It was a period of disorder, and the Church did not everywhere escape the contagious example of the world which she labored so earnestly to reform. The representatives of civil society frequently interfered with the rights and privileges of the Church, and bishops, also, sometimes transgressed the legitimate limits of their powers and encroached on the prerogatives of the state. Other points of ecclesiastical discipline and polity were also frequently violated. St. Boniface reformed the abuses and destroyed many of the bad consequences of royal appointments to episcopal sees; and the other excesses were local and personal, and hence interfered but little with the general Church polity and its beneficent influences. When we take into consideration the state of Europe after the invasions, and the fact that the Church was forced, on account of the military usages of the Teutonic tribes, to take her priests from the lowest ranks of a barbarous people, the abuses of this epoch fail to cause astonishment.



ST. BENEDICT (b. 480 ; d. 543).

21. St. Benedict and his

Labors.—Monachism during this epoch was a powerful instrument in the hands of the Church for the education,

20. Was this epoch free from disorders? What led to these disorders? What did St. Boniface do? Where was the Church forced to procure her priests at this time? 21. What is said of monachism at this epoch?

civilization, and sanctification of the barbarians. The old personal and arbitrarily changeable system answered not the requirements of the new state of things in the West. God, therefore, sent to His Church one of those men whose work fills and moulds the history of a period. St. Benedict, the



DEATH OF ST. BENEDICT.

patriarch of Western monachism, was born at Nursia, near Rome, in A.D. 480. His life was full of trials and struggles, miracles and charity. From Subiaco, his first retreat, he passed to Monte Cassino (529), where he wrote his celebrated Rule which gave to monachism unity, authority, and stability. He died on March 21, 543, but his work still lives, and thirteen hundred years have confirmed its wisdom and increased its authority. His Rule was carried into France

Who was the patriarch of Western monachism? Where was St. Benedict born, and when? When did he die? In what monastery was his Rule written? What was its effect? Into what other countries was his Rule carried?

by St. Maurus, into Sicily by St. Placidus, and, under modified forms, it was accepted in Spain, England, and Germany.

22. Side by side with St. Benedict was the great Irish monk and missionary, St. Columbanus. No two individuals did more for barbarous Europe or deserve a greater share of our gratitude. Their disciples educated the sons of Teutonic haters of knowledge and made learning respectable.

23. Monastic Life and Labors.—A style and tablet formed part of the necessary furniture of every monk's cell, and no monastery was without its library. Schools were opened by them everywhere. These monks were also the apostles of labor and the pioneers of agriculture. To the barbarian labor was disgraceful, and to the enervated Roman it was a burden scarcely bearable; and hence in the sixth century forests, deserts, and marshes covered a great part of Europe. Benedict taught his monks that labor is holy, and they felled forests, fertilized deserts, redeemed marshes, and made the earth bring forth all fruits in their seasons. No men ever had a better right to be great land-owners than the monks of the middle ages. Monachism furnished all the missionary laborers of this epoch, and after having converted the barbarians it gave to them those heroic and intrepid bishops who made of them peoples and nations. Religion's greatest blessing is prayer, and the monks more than any others taught the populations of the middle ages to pray, and consequently to hope.

24. Dangers and Corruptions.—Monasteries, however, especially in the latter part of this epoch, were exposed to many and great dangers. Their wealth and influence made them rich and desirable spoils for rapacious kings and ruthless invaders. They consequently suffered much

22. Name another great monk and missionary of this period. 23. What formed part of the furniture of every monastery? What did the monks do for learning? What did Benedict teach his monks? What did they teach the people?



MONKS AT WORK.

in many parts of Europe, while in France Charles Martel brought them to the verge of dissolution. Moreover, the spirit of their great founder was not everywhere retained, and abuses crept in which, had they been tolerated by the Church, would have caused irreparable harm. The great Englishman, St. Boniface, did much to remedy these evils and abuses, and Benedict of Aniane perfected the reform.

25. Review of the Third Epoch.—At the beginning of this epoch the Church generously and hopefully undertook the most difficult task that ever fell to the lot of an historic institution. A hundred barbarous tribes had swept down on the empire, conquering and decimating its population, devastating its fertile provinces, razing its proud cities, destroying its monuments and bringing to naught its arts of life, architecture, engineering, and agriculture. Roman grandeur, authority, law, and order had given place to ruin and chaos. In the wild conglomeration of discordant elements the barbarian was master. Lawless war was his predominant passion, force his sole measure of right. To make for himself a name with his sword was his highest ambition, to create for himself a home, a state, and a fatherland his last thought.

26. The old Roman population, already degraded by despotism and corruption, sank lower and lower, incapable of resisting the barbarian or of redeeming itself. Immorality, debauchery, and despair spread through its ranks like a contagion. Famine and pestilence claimed also thousands of victims. The barbarians soon contracted the vices of their vanquished foes without acquiring any of their virtues, and the Romans became cruel and lawless without ceasing to be degraded and corrupt. Europe had thus become a waste and a battle-ground of contending factions.

24. What dangers menaced the monasteries? Abuses having crept in, who reformed them? 25. What of the Church at the beginning of this epoch? What was then the condition of the empire? 26. What of the old population?

27. The Church, charged with the highest destinies of the human race, was alone capable of resisting the destroying influences of the times. With faith in God and confidence in herself she labored to save and to build up. She brought the barbarian under the spell of the mightiest, the tenderest, and the most wonderful of religions; she converted the Frank, then the Visigoth, then the Anglo-Saxon, then the Lombard, and, lastly, the numerous tribes dwelling beyond the Rhine. She restored courage and hope to the Latin populations. With these two elements, welded together by her mighty power, she formed Christendom, and, placing herself at its head, fearlessly promised to lead the world from darkness to light, from chaos to order, and from barbarism to civilization.

28. With superhuman wisdom, and that authority with which her mission and the times clothed her, she laid the foundations of a new order of things. In perfecting her grand scheme of regeneration she was aided by the heroic generosity and courage of faithful bishops, priests, monks, and innumerable saints; the family and the state also co-operated with her. Step by step she progressed in her great and difficult task; little by little the grand structure of Christian civilization assumed definite outlines; the individual was more docile and life more sacred; property was protected; the poor and the helpless received justice, and the prisoners freedom or consolation; woman was surrounded with religious respect; the domestic tie was indissoluble and the family sacred; slavery was condemned to perish; learning was made respectable; laws were promulgated; authority was obeyed; nations were formed; and Europe was made to feel that, though still semi-barbarous, she was the light, the hope, and the life of the world.

27. Who resisted the destructive influences of the times? How did she perform her great work? Whom did she convert? What did she form and lead?
28. Outline the manner in which Christian civilization took form.

29. Before the close of this epoch Christendom had broken the power of the Moslem hosts that threatened its life and its religion, and on Christmas day, A.D. 800, Pope Leo III., in the church of St. Peter, placed on the brow of Charlemagne, the greatest of Teutonic rulers, the diadem of the Cæsars. The empire of the world had passed from pagan Rome to the Christian Church. And this great work of regeneration the Church performed while Byzantine emperors and Eastern bishops were making war on her discipline and dogmas. There have been, in the history of the world, achievements which excite more admiration; there never has been one more deserving of gratitude.



CHARLEMAGNE (b. 742; d. 814).

29. What of the Moslem power? When, where, and by whom was Charlemagne crowned? To whom had the empire of the world now passed? Under what circumstances had the great work of regeneration been performed?

FOURTH EPOCH.

FROM THE RESTORATION OF THE WESTERN EMPIRE,
(A.D. 800) TO GREGORY VII. (A.D. 1073).

PART I.

THE CHURCH IN FRENCH GAUL, ENGLAND, IRELAND, SPAIN, GERMANY,
AND ITALY—CONVERSION OF THE SWEDES, DANES, NORMANS, POLES,
BOHEMIANS, AND HUNGARIANS—THE GREEK SCHISM.

1. The Carolingians.—The close of the preceding epoch beheld in French Gaul the sceptre pass from the weak hands of the Merovingians to the firmer grasp of the Carolingians. By the coronation of Charlemagne (December 25, A.D. 800) Pope Leo III. (795–816) re-established on a Christian basis the Roman Empire, which, three hundred and twenty-four years before, had ceased to exist in the West.

2. The Church in French Gaul.—The reign of Charlemagne forms the golden age of the Church in French Gaul, and it was in Europe a bright interval between the tyranny and rapine that preceded it and the anarchy and barbarism that followed. To establish the Church among pagan tribes, to exalt it throughout the world, to strengthen its internal order, was part of Charlemagne's mission, and the aim of his life. In his work of convert-

1. Who succeeded the Merovingians on the throne of French Gaul? What resulted from the coronation of Charlemagne? 2. What is said of the reign of Charlemagne? What was the aim of his life? What is said of his measures?

ing the barbarians he sometimes adopted measures more in keeping with a semi-savage age than with Christian charity.

3. Wise Legislation.—During his reign and under his supervision the great synods of Arles, Rheims, Mayence, Tours, and Châlons-on-the-Saone were held; and the Capitularies formed by them, and promulgated, with the sanction of the pope, by Charlemagne, had the most beneficial effects on religious and civil life.

4. Establishment of Schools.—Charlemagne, who was unquestionably one of the greatest warriors and statesmen of history, was also a most powerful advocate of learning. The Church, unaided by the secular powers, had already advanced so far in the education of the barbarians as to have formed such men as Peter of Pisa and Paul Warnefried in Italy, and Alcuin of England, Theodulph of Orleans, and Leidrad of Lyons. Charlemagne gathered these men around his throne, and, guided by them, organized minor and major schools throughout the empire. The most celebrated of the major schools was that of St. Martin of Tours, under the supervision of Alcuin. From it came forth such men as Amalarius of Treves, Rabanus of Mayence, Hetto, abbot of Fulda, Haimo of Halberstadt, and Samuel of Worms.

5. Decadence of Charlemagne's Empire.—Charlemagne died in January, A.D. 814, and left his empire, but not his genius, to his son, Louis the Pious (A.D. 814-840). In the history of civilization there are epochs in which order, law, and national unity cannot be perpetuated. Louis' reign fell in such an epoch, and the creation of Charlemagne soon disappeared before the tendencies of the age.

6. Sufferings of the Church.—From the almost general

3. What of the synods held in his reign? 4. Of what was he an advocate? What had the Church already done for education? Name some eminent scholars. Tell of the schools. 5. When did Charlemagne die? Who succeeded him?

political confusion which followed in French Gaul the Church suffered greatly. Bishops were unjustly deposed or driven from their sees, ecclesiastical property fell into the hands of plundering nobles, schools were abandoned, and all authority was despised. Under Charles the Bald (A.D. 840-877) these disorders and evils increased. The Normans, who had invaded the empire in A.D. 830, advanced as far as Paris, pillaging churches and destroying monasteries, convents, and schools.

7. In A.D. 879 began the dismemberment of the Frankish Empire; barbarism had produced it and anarchy followed it. The already sorely afflicted Church in France became more and more powerless to resist the disintegrating influences of the times. As the powerful and often savage and corrupt noblemen appointed whom they pleased to bishoprics, ignorance, simony, and contempt of all Church authority were widespread. As early as A.D. 875 all the great scholars formed under Charlemagne had died without leaving worthy successors. During the following century and a half French Gaul presented the sad spectacle of anarchy and lawlessness in the state and simony and contempt of ecclesiastical discipline in the Church.

8. **The French Episcopacy.**—The evils and abuses in the Church, however, were never so great as those in the state. The French episcopacy, even in the darkest hour of anarchy, possessed men of true apostolic zeal and courage, who labored by word and example to reform ecclesiastical abuses and to redeem the state. When Hugh Capet, in A.D. 987, gave to France a new race of kings, he found the bishops willing and able to co-operate with him in the restoration of peace and authority.

9. **Restoration of Order and Prosperity.**—Abuses, how-

6. Relate what befell the Church amidst the disorders which now ensued. Who invaded the empire in 830? 7. What began in 879? What was the condition of Church and state during the following century and a half?

ever, continued until Pope Leo IX. (A.D. 1049-1054)



PROCESSION OF MONKS AT CLUNY.

adopted stringent measures for the reformation of Church

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8. What of the French episcopacy at this period? Who became king in 987?
9. What pope now undertook the reformation of the Church? How did the French bishops aid this work? Who else aided? What was the result?

discipline. So great was the zeal of the French episcopacy in restoring piety, learning, and discipline that during the eleventh century they held eighty important synods. The pious and learned monks of the celebrated monastery of Cluny strengthened and aided the episcopacy in this arduous work. Before the close of this epoch the Church in France had passed through its most trying ordeal and had entered an era of great prosperity. Cathedral and cloister schools had been reopened, and Chartres, Rheims, Tours, Marmoutiers, Dijon, Feram, Bec, and Paris had gained European reputations.

10. The Church in England.—From the time of the conversion of the Anglo-Saxons to the invasions of the Danes the English Church grew rapidly in virtue, zeal, and knowledge. The parochial system and taste for learning introduced by Theodore, sixth archbishop of Canterbury, and his learned and indefatigable co-laborer Adrian, gave to the English Church unity and a high order of intellectual training.

11. Celebrated Monasteries.—The celebrated abbeys of Evesham, Croyland, Ely, Glastonbury, Malmesbury, Wearmouth, Yarrow, Nutcell, Exeter, and others were nurseries of virtue, seminaries of learning, and schools of industry. Within two hundred years no less than thirty English kings and queens resigned their crowns to enter monastic institutions. In the first half of the ninth century everything indicated that the Church was rapidly developing in the English people an extraordinary morality and a high degree of education.

12. The Danish Invasions.—In the last years of the reign of Egbert, Bretwalda of the Heptarchy (A.D. 827–837), began the invasions of the Danes. Wherever victory led

10. What followed the conversion of the Anglo-Saxons? What resulted from the labors of Theodore and Adrian? 11. Name some celebrated English abbeys. For what were they noted? What is said of thirty kings and queens?

them they reduced churches and cloisters to ashes, murdered thousands of priests and monks, and impeded all progress towards improvement. England soon became one vast battle-field; ecclesiastical discipline was disregarded, and barbarism and immorality invaded alike Church and state. Alfred the Great (A.D. 871-901) freed his people, but he could not effect the expulsion of the Danes nor restore to the Church its former glory. Plegmund of Canterbury and Werfrith of Worcester labored conjointly with Alfred to impart to the higher clergy some degree of education; but as the sources of learning had been destroyed by the Danes, their efforts were almost fruitless.

13. Decadence of the English Church.—After the death of these men the English Church sank lower than ever. Monastic institutions were deserted and unworthy candidates were promoted to holy orders, and hence simony and disregard of ecclesiastical discipline became general. Odo and Dunstan of Canterbury, Oswald of Worcester, and Ethelwald of Winchester undertook a thorough reformation of the clergy. The authority which the sanction of Pope John XIII. (A.D. 965-972) gave to their efforts, and the zealous co-operation of King Edgar (A.D. 959-975), enabled them to accomplish much good.

14. Forty-seven cloisters were either established or restored, and in some of the cathedral churches pious and well-trained monks took the place of secular priests who resisted the reforms. The death of Archbishop Dunstan (988), however, was followed by the long and bloody disputes between the Anglo-Saxons and the Danes, and England was again covered with intellectual and moral darkness.

15. The Pope restores Order.—Edward the Confessor

12. Who invaded England? What followed? What of Alfred the Great? Who labored with him? 13. What of the English Church after their death? Tell of the work of reformation. 14. What followed the death of Dunstan?

(A.D. 1042-1066) mitigated these evils to some extent. When at last the Normans gave to the British throne a new race of kings, William the Conqueror (A.D. 1066-1087) appealed to the pope to remedy, if possible, the evils which afflicted the English Church. Alexander II. (A.D. 1061-1073) sent three legates to England, who held councils at Winchester and Windsor and deposed several unworthy bishops, including Stigand, Archbishop of Canterbury. With the reforms inaugurated by these legates of the pope and the accession of Lanfranc to the primatial see of Canterbury began a bright and prosperous era for the English Church.

16. The Church in Ireland.—During the sixth, seventh, and eighth centuries Ireland reflected more honor on the Church and did more for the cause of religion and learning than any other country of Europe. In its vast monastic cities were trained whole populations of philosophers, writers, architects, carvers, calligraphers, musicians, poets, historians, and, above all, heroic missionaries and eloquent preachers who spread the light of the Gospel and of Christian education throughout all Europe.

17. Invasion and Decadence.—After the year 795 Ireland was repeatedly invaded and ravaged by the Danes, who, true to their barbarous instincts, destroyed wherever they went churches and institutions of learning. In the long and fierce struggle with the invaders the Irish clergy were unable to perpetuate its traditional learning and monastic and missionary spirit. Abuses grew up, and bishops, abbots, and priests, who had been freed from military service about the year 800, often drew the sword in defence of their country and were found in the thickest of the fight.

15. To whom did William the Conqueror appeal? What was done by Pope Alexander? The result? 16. Describe the condition of the Irish Church during the sixth, seventh, and eighth centuries. 17. What followed the Danish invasion?

18. Warrior-Bishops.—The custom of uniting the episcopal and royal dignity in the same person was also one of the striking features of the Irish Church in these trying times. Cormac MacCulinan, Bishop of Cashel and King of Munster, was the most celebrated and warlike of these king-bishops. About the year 927 the usurpation by a powerful family of the primatial see of Armagh did great harm to religion. The evils, however, which afflicted the Church in Ireland were far less than those which she had to endure at the same time in France, England, and Italy.

19. The Church in Spain.—At the time of the conquest of Spain by the Moors the Goths, under their king, Pelayo, or Pelagius, withdrew to the fastnesses of the Asturias, and, thus sheltered behind this screen, they organized the Christian kingdoms of Asturias (A.D. 718) and Oviedo (737). Little by little they reconquered lost territory and built up the kingdoms of Navarre (905), Leon (915), and Aragon and Castile (1035). In their long and fierce warfare for their religion and national existence the Spaniards became, of all the peoples of Europe, the most deeply attached to their faith, the bravest and most heroic, and at the same time the most bitter and cruel. All the energies of the Church were joined to those of the state in this struggle.

20. The Church in Germany.—The Church, which suffered in Italy, France, and England in consequence of social anarchy, flourished in Germany, where Saxon emperors realized that in the mutual support of Church and state was the only possibility of resisting the disintegrating influences of the times. In Germany, then, the kings and emperors appointed the most worthy members of the clergy to the episcopal dignity, and the bishops in turn sustained with all their authority the royal power.

18. Tell of the warrior-bishops. 19. Describe the rise of the Christian kingdoms of Spain. What is said of the Spaniards? 20. While the Church thus suffered elsewhere how did she fare in Germany? Why was this?

21. This policy, begun by Conrad I. (A.D. 911-918), the first elective king, was continued by the Saxon Henry I. (918-936). Otho the Great (936-973), the restorer of the Holy Roman Empire, made the archbishops of Treves, Mayence, and Cologne prince electors, and adopted other wise measures to elevate the German episcopacy and to augment its authority. Otho II. (973-983), Otho III. (983-1002), St. Henry II. (1002-1024), Conrad II. (1024-1039), and Henry III. (1039-1056) were all zealous and wise protectors of the Church.

22. German Saints and Bishops.—The numerous saints and great bishops who flourished in Germany bear witness to what the Church would have been during this epoch in other countries had not anarchy and barbarism deprived it of liberty. Some of the most illustrious of these devoted children of the Church were St. Henry, emperor; St. Matilda, wife of Henry I.; St. Edith and St. Adelaide, wives of Otho I.; St. Bruno of Cologne, Ulrich of Augsburg, Wolfgang of Ratisbon, Bernward of Hildesheim, Adaldag of Bremen, Reginald of Eichstadt, Burchard of Worms, Heribert of Cologne, Adalbert of Magdeburg, Frederick of Mayence, Péligrin of Passau, Meinwerk of Paderborn, and Notker of Liége.

23. The piety, learning, and zeal of its bishops made the tenth and eleventh centuries an epoch of religious, moral, and scientific prosperity for the Church of Germany. However, in the eleventh century, at the time when ecclesiastical discipline and religious fervor were being restored in the other countries of Europe, abuses crept into Germany. Simony and investiture, the prolific sources of evil, were fostered by Adalbert, Archbishop of Bremen, during the minority of Henry IV. The efforts of Henry

21. What did Otho the Great do? 22. Name some of the saints and bishops of Germany during this epoch. 23. What evils arose in the eleventh century? To what did Henry IV.'s efforts to perpetuate these abuses lead?

IV., after he ascended the throne, to perpetuate these abuses brought on the conflict between the Papacy and the empire, which lasted through two centuries.

24. The Church in Italy.—Italy, the goal of the barbarians, suffered more than any other country of Europe from the invasions. Repeated conquests and uninterrupted warfare produced widespread confusion. After the conversion of the Lombards, and during the peace which the supremacy of the Franks secured to Italy, a deep and earnest religious spirit pervaded the whole nation. This satisfactory condition, however, was of short duration. With the disintegration of the Frankish Empire began an era of anarchy for the Italian Church and state.

25. Simony in the Church.—At first northern Italy suffered most. Petty yet locally powerful tyrants, whose avarice was unbounded, sold bishoprics and other Church benefices to the highest bidders. The invasions of the Hungarians from the northeast and the Saracens from the south added to the general anarchy and increased the evils which afflicted the Church. The Church property which was not destroyed by them fell, in many places, into the hands of simoniacal bishops and priests, whose bad examples broke down the observance of ecclesiastical discipline.

26. As long as the Papacy was itself enslaved but little headway could be made against these evils. They were not borne, however, patiently either by the Church or the people, and as soon as the popes were free they devised plans to destroy the hydra-headed monster of simony. They were ably aided in this work by such bishops as Hilduin of Milan, Rathier of Verona, Giles of Tusculum, and Peter and Gauslin of Padua.

24. What country suffered most from invasions? What followed the conversion of the Lombards? 25. How did the Italian Church suffer after the fall of the Frankish Empire? 26. What did the popes do as soon as freed?

27. Reform.—When the German emperor, Henry III., attempted to perpetuate the evil by appointing the simoniacal Guido, Archbishop of Milan, the Catholic populations rose in revolt, and, forming an association, the Pataria, determined to maintain ecclesiastical discipline, if necessary, even by violence. The popes, thoroughly conscious of the great interests at stake, approved of the object of the Pataria at the same time that they censured its often too violent measures. The excessive demonstrations did little or no permanent good, for order is never restored by lawlessness. The real reformers of Italy were the disenthralled popes, working through the Camaldolite and Vallombrosian monks and the two greatest churchmen of mediæval history, Peter Damian and Hildebrand.

28. Conversion of Barbarous Tribes.—While the Church struggled and suffered and was in bondage among the peoples of Europe who had already embraced Christianity, she carried the light of faith to the barbarous tribes of the North and the East. The invasions of these tribes caused or intensified many of the evils which afflicted her in the tenth century, and the peace of Europe, as well as her own welfare, required that they should be brought into the pale of Christendom. The great apostle of the Danes and Swedes was St. Anscarius, a man deserving to be ranked with St. Patrick, St. Austin, and St. Boniface. By his labors and those of the Danish and Swedish kings, especially Harold and Canute the Great (A.D. 1014-1035) of Denmark, and Olaf and Ingo of Sweden, the peoples of these two kingdoms were all converted to Christianity.

29. In Norway the faith was first preached by English priests. The two kings, Olaf I. (A.D. 994) and Olaf II. (1030), saw the conversion of the entire people. The

27. Why and for what purpose was the Pataria formed? With what result? Who were the real reformers? Name two great churchmen. 28. What was the Church doing amidst her troubles?  apostle to the Danes and Swedes.

members of these three tribes who invaded Christendom were more easily converted. The tribes of the Slavonian family, inhabiting the country from the Elbe to the Don and from the Baltic to the Adriatic Sea, were also converted during this epoch. The Croatians, Carinthians, Moravians, Czechs, and Poles were of this family. The Avari and Chazari, Tartar tribes, also entered the fold of the Church. Of these Slavonian and Tartar tribes the two brothers St. Cyril and St. Methodius were the great apostles. The conversion of the Hungarians also took place in this epoch (about 1000).

30. In the midst of these different tribes the Church had for a long period a checkered career. Some of them, during the Frankish and German empires, had received Christianity at the point of the sword, and hence repeatedly revolted against the Church, whilst in all of them pagan and barbarous traditions offered powerful and often violent opposition to the spread of the faith.

31. The Greek Schism.—In this epoch, the most trying through which the Church has ever passed, the patriarchal see of Constantinople filled the measure of its iniquities by completely separating itself from Rome, the centre of unity and the source of Christian life. In A.D. 858 Ignatius, Patriarch of Constantinople, having been sent into exile by the Emperor Michael III., surnamed the Drunkard (842-867), Photius, a learned but unscrupulous man, was appointed in his place. At first Photius attempted to obtain the confirmation of his usurpation from Nicholas I. (858-867), but when all hope of deceiving the pope had vanished he boldly threw off the mask and declared that Constantinople had spiritual authority equal to that of Rome.

29. How were the Norwegians converted? What other tribes were converted? Name the apostles to these tribes. 30. Did these tribes always remain faithful? 31. What great schism occurred in *this epoch*? What led to this schism?

32. A political revolution brought about the temporary banishment of Photius and rendered possible the convocation at Constantinople of the Eighth Œcumenical Council, in which the Greek bishops condemned Photius and proclaimed the supremacy of Rome. This was the testimony of the Oriental episcopacy (A.D. 869). Photius was soon after recalled, and at the death of St. Ignatius he was replaced on the patriarchal throne. Banished again by Leo the Philosopher (A.D. 886-911), Photius died in exile (891), but the seeds which he had sown did not perish with him. After a hundred and sixty years of agitation the great schism was consummated by Michael Cerularius (July 16, 1054), Patriarch of Constantinople; the Eastern bishops willingly joined in it, and the Oriental Church turned definitively from the popes to face the Turks.

PART II.

SITUATION OF THE CHURCH AMONG THE BARBARIANS—CHURCH LANDS HELD BY FEUDAL TENURE—EVIL CONSEQUENCES OF INVESTITURES OF BISHOPS—ANARCHY IN EUROPE—DESTRUCTION OF THE FREEDOM OF ECCLESIASTICAL ELECTIONS—SITUATION OF THE PAPACY—ITS ENFRANCHISEMENT—REFORMS IN THE STATE AND CHURCH—REVIEW.

1. The Church and the Barbarians.—After the conquest of Europe by the barbarians the Church entered into a new phase of existence. She had presented herself to the highly civilized Greek and Roman as a purely spiritual power, having a perfectly formed, visible organization. Even after triumphing over paganism the Church retained an exclusively spiritual authority, and found in it a safeguard against ambitious and often heretical emperors.

32. What was done by the Eighth Œcumenical Council? What became of Photius? By whom was the great schism consummated? When did this occur? 1. How did the Church present herself to the Greeks and Romans?

With the invasions of the barbarians she became of necessity the temporal as well as spiritual ruler of Europe. To convert and civilize her new subjects she descended to their level and employed means in keeping with their notions and customs.

2. Hence she did not present herself to them as something purely intellectual and spiritual, nor was she preserved among them by a moral power only. To such men the truths of Christianity were too high and too sublime, and a moral authority with no material means of enforcing its commands was incomprehensible. The instincts of savagery and idolatry could not be destroyed in them except by the wise use of a strong will, by persistent and irresistible force, and by the exercise of an authority which was able to make itself felt and respected. The Church, therefore, became more and more a temporal power, always present, always ready to act, and always real.

3. **Growth of the Church in Temporal Wealth.**—From the fifth to the tenth century wealth and authority were inseparably united to the possession of landed property. Commerce did not exist, industry was unknown, and the liberal professions, with the exception of that of the clergy, could not possibly create an independent class. Whoever, whether in the Church or out of it, was not firmly established on the land was without protection, for moral and civil guarantees were unknown. The Church, therefore, found it necessary to grow in temporal wealth with the increasing difficulties of her situation. Hence at an early date the pope was made an independent sovereign, and individual bishops acquired extensive landed properties.

What made it necessary that she should assume temporal power? 2. How did she deal with the barbarians? 3. From the fifth to the tenth century upon what did wealth and authority rest? Why? How did this affect the Church?

4. Feudal Tenure and Investitures.—When the Teutonic tribes became masters of Europe they confiscated one-third or two-thirds, or, as in the case of the Lombards, all of the landed property of the conquered provinces. The land was at first held as allodial or independent possessions; but soon, on account of the difficulties of the times and of legal and often tyrannical confiscations, it passed under the control of barbarous kings, who bestowed it as tenures. The landed property of the Church suffered the same fate, so that by the ninth century many, if not all, of the possessions of episcopal churches were held by the system of feudal tenure.

5. According to this system the newly elected or nominated bishops took the oath of personal and feudal fidelity to the king. By this oath they became the king's vassals, and swore to serve him in war, to appear at his call at court, to assist at his tribunals, and to subject themselves to his jurisdiction. The taking of the oath was followed by the investiture of the temporalities of the see which the feudal lord granted, by giving to the new bishop the crosier and the ring as emblems of his episcopal rank and power.

6. Evils arising from Investitures and Vassalage.—The investiture and vassalage of bishops, inaugurated before feudalism had attached to them a pernicious meaning and duties incompatible with the ecclesiastical state, became, especially in the ninth and subsequent centuries, the source of frightful evils. In the first place, bishops, as vassals of the king, were obliged to pass much of their time at court, where they acquired a worldly disposition destructive, in most cases, of the ecclesiastical spirit.

7. Archdeacons and archpriests were instituted by the

4. Becoming masters of Europe, what did the Teutonic tribes do? To what did this lead? 5. How did the feudal system affect bishops? What was investiture? 6. Describe the evils growing out of feudalism and investitures.

Church to remedy, if possible, the evils arising to dioceses from the protracted absence of their bishops; though there is no substitute for the personal activity and supervision of responsible heads. Moreover, the bishops were bound, especially among the Visigoths, where Arianism had long held sway, to follow their liege lord in war and to do battle at the head of the contingent which their vassalage required them to furnish. This military service was most incompatible with the duties of the episcopacy.

8. The vast possessions which individual and national gratitude had bestowed on episcopal sees, and the high rank and great religious and civil influence which the bishops enjoyed in the state, made them the most powerful and redoubtable vassals of kings.

9. To secure bishops friendly to them barbarous and despotic rulers abused the right of making, or recommending, or confirming appointments to vacant bishoprics, and thereby destroyed the freedom of ecclesiastical elections. This abuse brought the Church to the verge of that precipice over which Christ has ordained she shall never fall, and, moreover, defeated its own end, for the friendship of the wicked is more treacherous than even the enmity of the good.

10. **Anarchy in Europe.**—The disintegration of the Frankish Empire gave birth to widespread anarchy, from which Germany alone partially escaped. In France, England, Ireland, and Italy the evil was intensified by the invasions of the Normans, Danes, Hungarians, and Saracens. In a short time there were found in these countries neither nations nor kings. Civil guarantees disappeared and moral responsibility ceased to sway men's minds. Laws, judgments, the means of preserving order, wars, despot-

7. How did the Church try to remedy the evils arising from absence of bishops? 8. What made the bishops powerful? 9. What resulted from civil rulers meddling with ecclesiastical elections? 10. What led to anarchy in Europe?

isms, liberties—everything, in a word, was restricted to small territories.

11. Degradation of the Clergy.—Every count, and marquis, and duke, and baron exercised sovereign authority in his own dominion, and usurped rights and prerogatives once enjoyed by kings and emperors only. Among these rights thus usurped by them was that of naming bishops, abbots, and others to ecclesiastical offices. Exclusively occupied with their own personal aggrandizement, these petty tyrants, in whose eyes nothing was sacred, despised the Church's views of the worthiness of candidates for ecclesiastical offices. Piety, learning, virtue, personal merit, and even celibacy, were not considered by them necessary qualifications for the episcopacy.

12. Sacrilegious Appointments.—The evil effects of this state of things can scarcely be imagined. Children of five years, and ignorant and wicked favorites of kings and powerful nobles, were intruded into bishoprics which had been founded by saints and often occupied, in times which tried men's souls, by heroes. Ecclesiastical positions, from that of bishop down, were sold to the highest bidders, and hence fell into the hands of immoral and ignorant men. Celibacy was openly violated and Church discipline generally neglected.

13. The Religious Orders attacked.—Nor did the religious orders escape the calamities of the times and the avarice of iniquitous temporal rulers. Rich abbeys were either given as presents to dissolute laics or sold to simoniacal profligates. Monks were driven from their monasteries, and many sought a living in the world, where they lost the spirit of their vocation; while others, prizing their souls more than earthly goods, retired into desert

What resulted from invasions? 11. How were the clergy degraded? 12. Describe how bishops and other ecclesiastics were appointed by evil rulers at this period. 13. How did the religious orders fare in these calamitous times?

places, where, deprived of all support, they died of hunger. It seemed that monasticism was on the verge of perishing without leaving even a vestige.

14. Demoralization of the People.—The degradation of the regular and secular clergy brought about demoralization in the laity. People grew worldly and sensual; religion descended often to the level of a low superstition; excessive or pagan veneration was paid to images of saints and angels; ordeals were accepted as the supreme tests of truth and justice, and the power to do wrong was considered the highest justification of violence.

15. And all these evils were multiplied and perpetuated until they had spread over the greater part of Europe and penetrated into the holiest sanctuaries of the Church. Nor was it possible to foresee where they were to end, since the supreme heads of the Church, by whom in God's economy all reformations must be wrought, were in bondage as great as that of the episcopacy.

16. The Papacy in Bondage.—The Papacy, the only power which the victorious invaders of the fifth and sixth centuries were forced to respect, was trampled under foot in the ninth and tenth by princes who had lost the manhood but retained the barbarism of their ancestors. Men labored to localize the Papacy because all their ideas, interests, and ambitions were local. After the destruction of the Frankish supremacy in Italy under Charles the Fat (A.D. 884-887) the neighboring princes took forcible possession of Rome and placed on the pontifical throne men favorable to their personal interests and ambitions.

17. To do violence thus to God's Church, which was founded for all mankind, is to jeopardize religion and morality, and the temporal as well as eternal interests of

14. Describe the condition of the people amidst this general demoralization. 15. Were these evils widespread? 16. What was the condition of the Papacy at this time? What occurred after the destruction of Frankish supremacy?

humanity. From Formosus (A.D. 891-896) to John XIII. (965-972) a few Italian despots and corrupt and influential women made a monopoly of the highest dignity in the Church, placed on the pontifical throne their children and their favorites, and plunged the Church in Rome into an abyss of miseries. Of the popes during this period two or three disgraced the chair of Peter by their personal hatreds and passions, while others, unworthy of their exalted position, were timid and weak; and weakness in high places has been for the Church the most pernicious of crimes.

18. The Faith untainted.—But in the midst of all these evils, which lay rankling in its very bosom, the Papacy preserved its doctrine untainted, its faith unaltered and immaculate. Christ, who instituted the Papacy and confirmed its faith, did not promise that the successors of St. Peter should all be saints. The shame of the tenth century is not attached to the Holy See, but rather to those who oppressed and enslaved it.

19. The Papacy freed.—With the advent in Italy of Otho the Great, and his coronation as emperor by John XII. (Feb. 2, A.D. 962), a new era began for the Papacy. From this time, partially free to elect her own supreme pontiffs, the Church placed in the chair of Peter pious and often able popes. The family of Crescentius, and later on the counts of Tusculum, strove to revive the dictatorship and its consequent anarchy, but, with possibly one exception, they failed to secure the election of unworthy popes. The freedom of pontifical elections guaranteed by the German emperors was, however, only partial, yet it was a beneficial change of masters from the despots of Italy to the emperors of Germany.

17. What results from doing violence to God's Church? What did wicked Italian despots do between the years 891 and 965? 18. Did the faith suffer from these evils? 19. Whose coronation opened an era of freedom for the Papacy?

20. The Church had need of still greater liberty, and her faithful and courageous children gained it for her. First Bruno, St. Leo IX. (A.D. 1049-1054), restored to the Roman clergy and people the right of electing popes, and afterwards Nicholas II. (1059-1061), finding this primitive method inadequate, constituted an elective college of cardinals, by which all subsequent popes should be chosen. The emperors still retained, however, the right of confirmation, and the clergy and people of Rome that of approbation.

21. Civil Reforms by the Church.—With the disenthralment of the Papacy began an epoch of reformation. Anarchy and feudalism in society had been the cause of confusion and degeneracy in the Church, and hence to restore ecclesiastical discipline it was necessary to redeem society. A greater and more difficult work could scarcely be conceived, and yet the Church, guided by the popes, accomplished it. The strongest characteristic of the feudal system was its local and separatist tendencies, and hence hopeless anarchy and chaos seemed inevitable in Europe. The Church fully realized the nature of the evil and its pernicious consequences, and hastened to apply the remedy.

22. The Church's Struggle with Feudalism.—In a society in which all things were local because nothing could be general, in which the unity of power and of peoples was impossible, the Church created monarchies and built up nations. She threw the weight of her moral power into the scales against feudalism, and she espoused the cause of the monarchical form of government because it alone was then possible.

23. The Church teaches Obedience to Authority.—In France her bishops were the staunchest friends of royalty,

20. What did St. Leo IX. restore to the Roman clergy and people? What was constituted by Pope Nicholas II.? 21. What began with the disenthralment of the Papacy? 22. What did the Church do to destroy feudalism?

and did everything in their power to extend and affirm the authority of the descendants of Hugh Capet; in Spain she proclaimed in solemn council (Coyac, 1050) that her children who refused respect and obedience to their king should be excommunicated, and that the king who trampled upon the rights of his people should incur the same penalty and be deprived of his temporal dignity. In England, under William the Conqueror, she went so far as to depose certain bishops whose opposition to the royal constituted authority seems to have been their only crime, whilst in Germany her existence appeared to be associated with that of the empire.

24. Saintly Monarchs.—And royalty at the opening of the eleventh century was not unworthy of this maternal protection of the Church. St. Henry was emperor of Germany, St. Stephen reigned in Hungary, Boleslaus the Brave in Poland, Canute the Great in Denmark and England, St. Olaf in Norway, Sancho the Great in Spain, St. Vladimir was grand duke of Russia, and the pious King Robert was sovereign of France.

25. The "Truce of God."—To interrupt and gradually to stop the perpetual wars of the age the Church proclaimed, and by persistent efforts introduced into France, Germany, England, and Italy, the "Truce of God," by which all men were required, under pain of excommunication, to abstain from acts of violence and armed expeditions from Wednesdays to Mondays. The enforcement of this measure partially restored peace, honesty, purity, and earnestness to the people, and security to Church and state.

26. Ecclesiastical Reforms.—In the reformation of ecclesiastical abuses the Church displayed even more vigor than

23. What was done by her in France? in Spain? in England? 24. Name some of the saintly sovereigns of the eleventh century. 25. What did the Church do to stop perpetual wars? Describe the "Truce of God" and its effects.

in the restoration of civil order. Within seventy-five years from the opening of the eleventh century eighty-seven synods and councils were held in different parts of Europe, in which reformatory statutes were enacted and simoniacal bishops were deposed and excommunicated. Monasticism was revived, and the monks, especially those of Cluny, rivalled in sanctity and learning their predecessors of the fifth and sixth centuries. St. Augustine's institution of cathedral canons, which had been introduced into Europe in the eighth century through the efforts of St. Chrodegang of Metz, was reformed by the Popes Nicholas II. and Alexander II., and contributed greatly to the elevation of the clergy. Rural chapters also were instituted in this epoch, and by bringing the clergy together once or twice a month to discuss questions of theology, discipline, and general Church polity they were the means of communicating information and creating studious habits.

27. Intellectual Awakening.—Cloister and cathedral schools were reopened in all parts of Europe. Otho the Great in Germany revived the study of letters, honored learned men, and, having founded numerous schools, created in them great literary emulation. From Germany the educational movement passed into France and England, where the monks of Cluny and the archbishops of Canterbury, Odo, Dunstan, and later on the great Lanfranc, trained able scholars and founded celebrated schools. Sylvester II. (999-1003) aroused Italy from intellectual lethargy and gathered around the pontifical throne men who were the glory of their century. By the close of this epoch the firm and broad foundations of the scientific greatness of the middle ages had been laid.

28. Great Reformers.—The most eminent of the popes

26. What did the Church do to reform ecclesiastical abuses? What of the monks? of cathedral canons? of rural chapters? 27. What was done for learning in Germany? Tell what was done for education in France, England, Italy.

who labored to reform ecclesiastical abuses was St. Leo IX. Active and zealous, he refused no labor and shrank from no danger. He visited France and Germany, assembled councils, and exhorted and rebuked with all that apostolical authority which he judged conducive to the ele-



ST. LEO IX. (b. 1002 ; d. 1054).

vation of a depraved clergy. Throughout Italy he adopted vigorous measures against simony and incontinence. The Cardinal St. Peter Damian and the greatest churchman of all history, Hildebrand, labored conjointly with St. Leo and deserve a great share of his glory. Abuses, however, continued, and when Hildebrand ascended the pontifical throne as Gregory VII. he had

need of all his genius and courage to purge the sanctuary of the evils which had been intruded into it by barbarism and feudalism.

29. Not without Saints.—It must not be imagined that during this darkest epoch in her history the Church was without saints and heroes. Christ has made her holy not only in her Founder and her doctrines, but also in her members, and no period in her existence has been without models of sanctity. The saints of this epoch, while they were not doctors and apologists of great learning, were the

28. Who was the most eminent of the ecclesiastical reformers of this epoch? Describe the labors of this saintly pope. By whom was he aided? What of St. Gregory VII.? 29. During this dark epoch were there saints and heroes?

men of their age—confessors and reformers. They sprang from all classes of society and adorned every position in Church and state. There were saintly popes, patriarchs, bishops, priests, monks, and virgins, while there was scarcely a throne in Christendom which was not occupied at some time during this epoch by a saint. Butler gives the names of one hundred and twenty-seven men and women eminent for their sanctity who lived and died in the ninth, tenth, and eleventh centuries.

30. Review of Fourth Epoch.—This epoch witnessed the renewal of the irruptions of the barbarians into Europe, the anarchy of feudalism, and the intrusion of desolation into the Church's sanctuaries. France, Italy, England, Ireland, and Germany were repeatedly invaded by barbarian hordes, and the civil and religious monuments in them, which were the reward and glory of the Church's three hundred years of patient and untiring labor, were laid waste and in some places almost obliterated. The work of the fifth century had to be commenced anew.

31. Apostolical men converted the Danes, Swedes, and Normans, and brought several of the Slavonian and Tartar tribes within the pale of the Church. Within the Church's geographical limits of the last epoch numerous and almost insurmountable obstacles opposed her civilizing and Christianizing influences. Feudalism threw down imperial and royal thrones and unfurled the standard of anarchy in every part of Europe. Perpetual warfare and universal instability followed. The Church's wealth and influence were forcibly seized upon and compelled to lend aid to the demoralizing and disintegrating agents of the times.

32. The Papacy, the representative of order and morality,

Who were the saints of this epoch. How many does Butler name? 30. What did the fourth epoch witness? What countries were invaded and with what result? 31. Who were converted? What obstacles opposed the Church's influence?

was enslaved. Unworthy popes were placed on the chair of Peter, and men exulted, as if in the degradation of the Papacy they could find the justification of their own crimes. Bishoprics, when not bestowed upon profligates, were sold to men devoid of religion and morality. Monasteries suffered the same fate. Hence schools and churches were closed, piety died out, ecclesiastical discipline was despised, simony and incontinence in the clergy were widespread, and with desolation was the Church made desolate.

33. Christ, however, had not abandoned the bark of His Church. He only slept, and His presence alone sufficed to save her, to withdraw her from the abyss, and to give her the victory over the most formidable enemy that it has ever been her lot to encounter. The Papacy was disenthralled, and it immediately went to work to redeem society and to reform the Church. The monarchies of Europe were strengthened and violence was condemned and lessened. Synods and councils were held in all parts of Christendom; corrupt bishops were deposed and reforms inaugurated.

34. Monasticism came forth from what was supposed to be its grave and formed for the Church pious and learned sons and courageous reformers. Cathedral and cloister schools were reopened, and rural chapters created in the clergy a thirst for knowledge. And so effective were the labors of the Church that by the close of this epoch she was prepared for the Crusades, the war of investitures, and the intellectual activity of the schoolmen.

32. How was the Papacy degraded? What of bishoprics? of monasteries? What followed? 33. Who saved the Church? How was society redeemed and the Church reformed? 34. What of monasticism? What was done to promote the spread of knowledge? What was the condition of the Church at the close of this epoch?

FIFTH EPOCH.

FROM GREGORY THE GREAT (A.D. 1073) TO BONIFACE
VIII. (1294).

PART I.

CONDITION OF PALESTINE UNDER THE MOHAMMEDANS—FIRST CRUSADE
—SECOND CRUSADE—THIRD CRUSADE—FOURTH CRUSADE—CHILD-
REN'S CRUSADE—FIFTH CRUSADE—SIXTH CRUSADE—SEVENTH
CRUSADE—EIGHTH CRUSADE—MILITARY ORDERS—CONVERSIONS OF
PAGANS IN NORTHERN EUROPE.

1. The Holy Land under Mohammedanism.—The coming of Christ is the most important event in history, and the land which He consecrated by His presence has ever since been considered sacred. From the earliest ages, then, this land was held in pious veneration by the faithful, and after Constantine the Great and his mother, St. Helena, enriched Jerusalem with splendid temples it was visited by vast numbers of devout pilgrims. After the conquest of Palestine by Omar (A.D. 638) the Christians who lived in it and those who visited it were annoyed by frequent and often cruel persecutions. These vexations, which increased during the supremacy of the Fatimites, became intolerable after the Seljukian Turks became masters of Jerusalem. The prospect of being robbed, tortured, and even put to death, did not, however, diminish the number of pilgrims to the Holy Land.

1. Why is Palestine venerated by Christians? What was done by Constantine and his mother? Who conquered Palestine in 638? What was the condition of the Christians under Turkish rule? Did this diminish pilgrimages?

2. Intervention of the Popes.—Many of those who had suffered insults and ignominies, and all but death, escaped to tell the Christian world of the tyranny of the Mohammedans, and of the abominations which desecrated the Holy Places. Sylvester II., who had visited Palestine before being made pope, tried to induce the princes of Christendom to undertake a holy war to avenge these outrages. His efforts were fruitless. Gregory VII. and his successor, Victor III., were more successful and put on foot several expeditions, which confined their efforts, however, to the overthrow of Saracen pirates in the Mediterranean.

3. The First Crusade (1095-1098).—To Urban II. (1088-1099) was reserved the honor of opening the Crusades. His first attempt to enlist the princes of Europe in a holy war was made at the Council of Piacenza (1094) in presence of the legates of the Greek emperors. The Italians manifested but little practical sympathy with the pope's warlike enterprise. Urban, however, was not discouraged, but, sending a French priest of Amiens, Peter the Hermit, into France, bade him announce to the chivalrous inhabitants of that country the wrongs and ignominies which he had himself witnessed in the Holy Land.

4. "God wills it."—Later on the pope himself went to France, and in the Council of Clermont (1095) appealed with such earnestness to the assembled multitudes that they cried out, "God wills it," and thousands pledged themselves to go to the Holy Land and rescue it from the hands of the infidels. As a sign to the world of the vow which they had made a red cross was placed on their right shoulders, and hence their name of Crusaders.

2. Who intervened in behalf of the suffering Christians? What did Sylvester II. attempt? What was done by Gregory VII. and Victor III.? 3. To whom belongs the honor of opening the Crusades? What did Urban first do?

5. **Peter the Hermit.**—Peter the Hermit passed into Germany and Italy, and created an enthusiasm in these



PETER THE HERMIT PREACHING THE CRUSADE.

countries equal to that manifested at Clermont. Carried

Whom did the pope send into France to preach the Crusade? 4. What was the result of Pope Urban's appeal at the Council of Clermont in 1095? How did the name Crusader originate?

away by the ardor of the moment, and forgetful of the dictates of prudence, numerous bands set out for the East under his leadership and that of a few other self-appointed chiefs, but, victims of their own imprudence and want of discipline, they perished miserably in Hungary and Bulgaria.

6. Great Crusaders.—The real Crusade, however, was wisely and thoroughly organized under the leadership of the most illustrious princes of Christendom: Hugh, brother of Philip I. of France; Robert, Duke of Normandy, brother of William II. of England; Godfrey of Bouillon, Duke of Lower Lorraine, and Baldwin, his brother; Raymond, Count of Toulouse; Robert, Earl of Flanders, and others. The Bishop of Puy, Adhemar of Monteil, was appointed papal legate and spiritual chief of this vast army.

7. Greek Treachery.—On their arrival at Constantinople the emperor, Alexis Comnenus (1081-1118), was alarmed at their numbers, and, although he had appealed to the West to organize the Crusade, he began from the time of their landing to annoy the Christian warriors and to place obstacles in their way. From Constantinople the Crusaders, six hundred thousand strong, passed over to Asia Minor, where they defeated the sultan of Iconium in the battles of Nicæa and Dorylæum, and took possession of several cities in the name of the Greek emperors. They afterwards invaded Syria, where Baldwin founded the principality of Edessa and Bohemond of Tarentum that of Antioch (1098).

8. Taking of Jerusalem.—At last the Christian army, reduced to fifty thousand men, arrived in sight of Jerusalem. Notwithstanding the intense heat and the horrors

5. In what other countries did Peter the Hermit preach? What befell the bands led by Peter and other self-appointed chiefs? 6. How was the real Crusade organized? Who were its leaders. Who was spiritual chief?



THE CRUSADERS' FIRST SIGHT OF JERUSALEM.

7. How did the Greek emperor treat the Crusaders? With what numbers did they invade Asia Minor? What battles did they win? What principalities were established in Syria? 8. How many of the Crusaders reached Jerusalem?

of famine, the Crusaders laid siege to the Holy City. At the end of five weeks Jerusalem was taken (July 15, 1099). Godfrey of Bouillon was proclaimed king by his army (1099), but he refused to wear a crown of gold in the city where the Saviour of mankind had borne one of thorns. He therefore took the title of "Protector of the Holy Sepulchre," and organized a wise feudal govern-

ment with vassalages at Edessa, Antioch, Tiberias, Tripoli, Galilee, Joppe, Tyre, Cæsarea, Beyrout, and Heraclea.



GODFREY DE BOUILLON (b. 1058; d. 1100).

9. After the capture of Jerusalem the other princes returned to Europe, leaving Godfrey only three hundred horse and two thousand infantry to defend his kingdom. Godfrey reigned only one year and died after the brilliant victory of Ascalon (1100).

Baldwin, his brother, succeeded him (1100-1118).

10. **The Second Crusade (1147-1149).**—During the reign of Baldwin III. (1144-1162) the Holy Land was in danger of falling again into the power of the Mohammedans. Edessa was taken and the Christians massacred. The pope, Eugenius III. (1145-1153), alarmed for the safety of Palestine, undertook to rekindle in the hearts of

When was Jerusalem taken? Who was proclaimed king? What title did he take, and why? 9. How long did Godfrey reign? Who succeeded him? 10. What led to the second Crusade? What did Pope Eugenius III. do?

Christians the same enthusiasm which Urban II. had aroused fifty years before. He therefore wrote to the King of France, Louis VII. (1137-1180), to induce him and the French people to take up arms, and he commissioned St. Bernard, the greatest man of his century, to preach a general Crusade. So prodigious was the success of St. Bernard's eloquence that the King of France and the Emperor of Germany, Conrad III. (1138-1152), took the cross and pledged themselves to go to the rescue of Jerusalem.



ST. BERNARD (b. 1091 ; d. 1153).

11. Failure of the Second Crusade.—Having left the administration of the empire to his son Henry, Conrad set out for the East at the head of a brilliant army; but owing to the treachery of the Greek emperor, Manuel Comnenus (1143-1180), nine-tenths of his troops perished in the deserts of Asia Minor. The French, who under Louis VII. reached Constantinople two months later than Conrad, suffered a similar fate. The remnants of the two armies were fortunately united and advanced to Jerusalem, where they were joined by the forces of Baldwin III. After a short delay they laid siege to Damascus, in Syria, and were

Who was commissioned to preach the Crusade? What was the result of St. Bernard's eloquence? 11. Owing to Greek treachery what befell Conrad's army? How did the French army fare? What became of the remnants of these armies?

on the eve of taking it when treachery or jealousy disconcerted their operations and forced them to retire in disgrace. The two monarchs returned to Europe and announced to Christendom the failure of the second Crusade.

12. The Third Crusade (1189-1193).—After the victory gained by Saladin at Tiberias (1187) Jerusalem passed again under the Moslem yoke. The news of this disaster threw the whole West into consternation. Urban III. (1185-1187) died of grief. His successor, Clement III. (1187-1191), ordered William, Archbishop of Tyre, to preach a new Crusade. Only soldiers were enlisted, while those who remained in Europe contributed a certain sum, called Saladin's tithe, towards defraying the expense of the expedition. Every Christian country furnished a large contingent of soldiers, and the three men of Europe most distinguished for their courage and genius, Frederick Barbarossa of Germany, Philip of France, and Richard I., Cœur de Lion, of England, placed themselves at the head of the Crusaders.

13. Victories and Death of Barbarossa.—Frederick Barbarossa, followed by a formidable army, descended the Danube, passed into Asia Minor, defeated the sultan of Iconium in two engagements, and took his capital. Unfortunately, after having surmounted the greatest obstacles, he was drowned in the river Calycadnus, or Saleph, in Cilicia (June 10, 1190). His army immediately disbanded, only a remnant of it, under his son Frederick, reaching Palestine. Philip and Richard took ships at Genoa (1190), and, after many reverses, landed in Palestine and laid siege to Acre. After the capitulation of this city (July, 1191) Philip returned to France.

How did the siege of Damascus end? 12. What led to the third Crusade? What of Urban III.? How was the Crusade organized? Name the leaders. 13. What did Barbarossa do? What befell him? What of Philip and Richard?

14. Richard the Lion-hearted.—Richard remained in Palestine, defeated Saladin in a pitched battle, took the stronghold of Ascalon, and was preparing to besiege Jerusalem, which would have fallen an easy prey to his victorious army, when dissensions broke out among the troops under his command. Richard was therefore forced, much against his will, to conclude a truce of three years with Saladin. On his return to Europe (1192) he was thrown into prison by Leopold, Duke of Austria, where he remained confined for fourteen months.

15. The Fourth Crusade (1202-1204).—After the failure of the third Crusade Celestine III. (1191-1198) made an attempt to raise another army. His successor, Innocent III. (1198-1216), commissioned Fulk of Neuilly to preach a new Crusade. Fulk's eloquence created an enthusiasm almost equal to that aroused by Peter the Hermit. Such experienced leaders as Boniface of Montferrat and Baldwin of Flanders placed themselves at the head of some four thousand knights and twenty thousand men-at-arms. The departure of the Crusaders for Egypt was delayed by the greed of the Venetians, who would not furnish them transports until they had besieged and captured Zara, in Dalmatia.

16. Capture of Constantinople.—While engaged in this siege Alexis came to beg the Latins to aid him in regaining possession of the imperial throne of Constantinople. The promises which he made induced the Crusaders to espouse his cause. Constantinople was taken (1203). Alexis was placed upon the imperial throne, but soon proved that gratitude had no part in his heart. The Crusaders, incensed at his conduct, finally resolved to overthrow the Greek Empire and place a Latin on the throne of Con-

14. Outline the career of Richard in Palestine. 15. Who was commissioned by Pope Innocent to preach a new Crusade? With what result? What caused delay? 16. Whose cause was espoused by the Crusaders? What followed?

stantinople. The city was taken and pillaged, and Baldwin of Flanders proclaimed emperor (1204).

17. The Children's Crusade.—In the year 1212 some fifty thousand children, mostly French and German, under the leadership of a pretended monk, who preached to them that the Holy Land could only be reconquered by innocence rather than by valor and military strategy, set out for Palestine. Those of them who did not perish of fatigue and hunger were betrayed into the hands of the Saracens, and were sold as slaves.

18. The Fifth Crusade (1217-1221).—The failure of repeated expeditions had only increased the zeal of the popes against the Mohammedans. Indeed, it is a remarkable fact in Church history that from the eleventh to the eighteenth century the uninterrupted cry of the popes has been for the overthrow of Mohammedanism. If they had done nothing else for humanity this alone should immortalize them. In the Fourth Lateran Council (1215) Innocent III. made an earnest appeal for a new Crusade. Frederick II. of Germany promised to be its leader, but broke his word.

19. The Fifth Crusade Unsuccessful.—Andrew II., King of Hungary, led a Christian army into Palestine in 1217, but after the defeat of Mount Thabor he returned to Europe. John of Brienne, titular King of Jerusalem, took command of the crusading army, led it into Egypt, and after a siege of two years forced Damietta to surrender. His attempt to advance to Cairo, however, proved disastrous, and he was happy to obtain from the sultan, Malek-el-Kamel, leave to re-embark for Palestine. Damietta was surrendered to the Sultan (1221).

20. The Sixth Crusade (1228).—Frederick II., after his

17. Narrate the story of the children's crusade. 18. For what did the popes zealously labor? What of Innocent III.? 19. Outline the history of the fifth Crusade under Andrew II., King of Hungary, and John of Brienne.

excommunication by Gregory IX. (1227-1241), set sail for Palestine, where he entered into negotiations with the Sultan of Egypt. Jerusalem, Bethlehem, Nazareth, Tyre, and Sidon were surrendered to him on conditions which scandalized the Christian world and rendered the possession of them unsatisfactory and uncertain.

21. The Seventh Crusade (1248-1254).—Jerusalem fell again into the hands of the Turks, and Innocent IV. (1243-1254) at the Council of Lyons (1245) exhorted the Christian world to un-

dertake a new Crusade for its deliverance. St. Louis IX., King of France (1226-1270), was the only monarch of Europe to respond to the appeal. On the 27th of August, 1248, he set sail for Egypt, intending to attack Cairo, the sultan of which was master of Jerusalem. Damietta fell into his hands (1249), but on the march to Cairo he was defeated and, with his



ST. LOUIS (b. 1215 ; d. 1270).

army, taken prisoner. When he had obtained his own ransom and that of his army St. Louis sailed for Palestine, where he remained four years. After his return to France he spent many years in organizing his government.

20. How did Frederick II. conduct the sixth Crusade. 21. What occurred at the Council of Lyons? Who led the seventh Crusade? What events occurred in Egypt? What followed the ransom of St. Louis and his army?

22. Last of the Crusades.—In the year 1270 he took the leadership of a new army of Crusaders. Induced by the promises of the Bey of Tunis, he landed in Africa, only to find the king his formidable enemy. St. Louis laid siege to Tunis. The climate and the want of provisions caused a pestilence in his camp; one half of his army perished, and he himself fell a victim to the malignant fever. With the death of St. Louis ended the eighth and last Crusade. Twenty years later Acre, the last possession of the Christians in Palestine, fell into the hands of the Mohammedans.

23. Results of the Crusades.—The Crusades, therefore, failed to accomplish their primary object, which was the deliverance of the Holy Land. Notwithstanding this they were of the greatest benefit to the Church and civilization. They preserved Europe from the invasion of the infidels, who otherwise would have taken Constantinople and then overrun all the West; they partially suspended those internal wars and dissensions which were sapping the strength of Christian nations; they were instrumental in liberating the serfs and in laying the foundation of civil liberty; they extended commerce, developed industry, and added much to the world's historical, geographical, and scientific knowledge.

24. Moreover, the thousands who flew to the rescue of the Holy Land fully realized their individual aims. They had set out in the spirit of penance and of religious enthusiasm, and had been urged on by the love of Jesus Christ and the desire to possess Him; and these ends were attained. There entered into these wars much that was purely human, much that was cruel and revolting; but if we consider only excrescences, all beauty in nature and

22. What did St. Louis do in 1270? What followed his landing in Africa? What ended with his death? What occurred twenty years later? 23. What benefits resulted from the Crusades. 24. What spirit actuated the Crusaders?

art and history must disappear. Had they been as ably conducted as they were wisely planned they would have been the most widely beneficial movement of all history.

25. The Knights of St. John and the Knights Templars.—The two military religious orders of the Hospitalers, or the Knights of St. John, and the Knights Templars were outgrowths of the Crusades. The members made the three solemn vows of voluntary poverty, chastity, and obedience, to which they added that of fighting against the infidels. The first of these orders was approved by Popes Paschal II. and Calixtus (they were at first simply attendants or nurses in the hospitals, but having to defend the lives of their patients they became a military order); the other, after it had received a rule written by St. Bernard, by Pope Honorius II. The Knights of St. John were for many years the chief support of the Christian kingdom of Jerusalem. After the downfall of Acre they retired to the isle of Cyprus and then to that of Rhodes, where they continued to wage war against the infidel; and when Rhodes was finally taken by the Mohammedans they established themselves, with the consent of Charles V., on the isle of Malta, where a remnant of the order still remains. The Knights Templars had a less glorious career, and were suppressed by Clement V. in A.D. 1312.

26. Conversion of the Pagans.—The conversion of the pagan tribes of northern Europe continued throughout this epoch. In this work the apostolic zeal of the Church was often preceded and invariably accompanied by the ambition of conquest. Tribes became Christian because Germans, or Poles, or Swedes, or Danes who had subjugated them left them no alternative between baptism and ex-

25. What military religious orders grew out of the Crusades? What vows did these orders take? Outline the history of the Knights of St. John. What of the Knights Templars? 26. What was done among the pagans in this epoch?

termination. The Pomeranians, the tribes inhabiting Finland and Livonia, and the Prussians were converted in this manner, and were among the first to become Protestant in the sixteenth century.

27. In the warfare against idolatrous tribes the Teutonic Knights and the Sword-Brothers distinguished themselves, if there be distinction in accomplishing by violence and cruelty what should be brought about by heroic self-sacrifice and charity. Of the truly missionary men who labored among these idolatrous and persecuted tribes St. Otho, Bishop of Bamberg, Vicelin, Meinhard of Segebert, Godfrey of Lukina, Philip and Christian, monks, deserve special mention.

PART II.

CONDITION OF THE CHURCH—GREGORY VII.—HIS FIRST REFORM—WAR OF INVESTITURES—CONCORDAT OF WORMS—FRANCE AND ENGLAND—STRUGGLE WITH THE EMPIRE—HENRY II. AND ST. THOMAS OF CANTERBURY—RESULTS OF THE STRUGGLES OF THE PAPACY—COUNCILS DURING THIS EPOCH—SAINTS—MONACHISM—BENEDICTINES—MENDICANT ORDERS—INTELLECTUAL ACTIVITY—UNIVERSITIES—REVIEW.

1. **Evil Days in the Church.**—There was never a time in which the Church stood more in need of a strong will and a firm policy than at the close of the eleventh century. Abuses the greatest in her history had penetrated into the sanctuary and threatened the existence of Christian life, while society, to rid itself of the evils of feudal anarchy and tyranny, was on the verge of returning

What evil accompanied the conversion of the pagans of northern Europe? What resulted from this in the sixteenth century? 27. Who distinguished themselves in this evil work? Name some of the true missionaries.

to imperial political and religious despotism. Had the Church faltered in the performance of her duty all sense of high and generous morality must have perished in Europe, and in its absence religious, intellectual, and social progress would have been impossible.

2. The Papacy as a Reformer.—The Papacy, especially from the time of Leo IX. (1049-1054), had put itself at the head of a reformatory movement which sought to remedy in all the countries of Europe the disintegrating evils of the age. This movement was undoubtedly the most praiseworthy in Church history; and if in it vigorous measures were employed, the deeply-rooted evils which would not yield to moral suasion must bear the blame. Authority, however great or firmly established, even though it be divine, must be represented by men of merit to be effective. Hence, though at the opening of this epoch the Papacy was at the head of Europe, its religious and political position would have been of but little value had not God given to it men who understood the evils of their age and had the genius and the courage to remedy them.

3. The Great Hildebrand.—The first of these great popes was Hildebrand, who at his election took the name of Gregory VII. (1073-1085). A devout monk even on the papal throne; as severe to himself as he was to others; penetrated with the idea of his high position and of the duties which it imposed upon him; filled with horror at the corruption of his age; gifted with great genius; firm as a rock in his unconquerable conviction of the necessity and justice of his undertakings; convinced that God would free His Church from its then hopeless condition—Gregory VII., hated in his day and

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1. What was the condition of the Church at the close of the eleventh century?
 2. What work did the Papacy undertake in this crisis?
 3. Who was the first of the great popes who labored in the work of reformation?

calumniated ever since, proved himself one of the greatest men of all history.

4. His first Reform.—The first struggle after his election to the papal throne was against incontinent priests. When corruption has worked itself into a body of men whose very profession is sanctity, to uproot it is a difficult task. Gregory,

more than any one of his age, was fully cognizant of this fact, and therefore he adopted measures which forced the guilty either to abandon their wicked ways or to leave the Church.



GREGORY VII. (b. 1015; d. 1085).

5. Decree against incontinent Priests.—In the Paschal synod held at Rome in A.D. 1074 Gregory promulgated a decree in which, after condemning incontinent priests, he menaced with

excommunication all the faithful who should assist at the sacerdotal functions of the so-called married clergy. This last clause is characteristic of Gregory's legislation. His predecessors had attempted to reform the clergy by ecclesiastical censures; but Gregory went further, and, separating the faithful from depraved priests, forced the Catholic laity to restore purity and sanctity to the sanctuary.

Describe Pope Gregory VII. 4. Against whom was his first reform directed? 5. What decree did Gregory promulgate in 1074? What characterized this decree? How did this reform differ from those of his predecessors?

6. The decree met with the greatest opposition, especially in Germany, France, and Italy. Bishops and priests condemned it, and local councils declared it to be insolent and insane. However, the married priests soon found themselves deprived of tithes and other revenues, and avoided by the laity, who would receive from them none of the sacraments. Left without resources, they were forced to submit. The reformation, however, was not accomplished without violent scenes, and in some instances bloodshed.

7. **The Source of Evils.**—Incontinence in the clergy, with its innumerable concomitant evils, was the natural result of the enslaved condition of the Church. In her history whenever the Church has enjoyed that liberty which Christ gave her she has formed an admirable and holy priesthood. The world, which has not her spirit, has frequently attempted, and sometimes successfully, to intrude into her sanctuaries unworthy men; but the impossibility of perpetuating the evil is the strongest evidence of the Church's incorruptible sanctity. Gregory, who had adopted the measures necessary to reform the clergy, resolved to free the Church, even though he incurred the enmity of kings and princes, and bishops and priests.

8. **Simoniactal Investitures.**—Lay investitures were undoubtedly the primary source of all the evils which then afflicted the Church. By them simoniactal and unworthy men were intruded into holy places, which they disgraced by their crimes and worldly ambitions. When Gregory ascended the papal throne simoniactal investitures were more universally practised in Germany and also in France than they had ever been. In France they were in a

6. How was the decree received? What was the result? 7. What was the source of the evils in the Church? Having reformed the clergy what did Gregory resolve to do? 8. What evils resulted from lay investitures?

measure disguised, but in Germany they were open and public.

9. The Emperor Henry IV.—Henry IV. (1056–1106) of Germany, though highly gifted intellectually and physically, had grown, in consequence of contradictory influences, vacillating and callous to deep and sincere religious sentiments. In his eyes the immense revenues derived from lay investitures justified the perpetuation of the unholy and demoralizing usages of a barbarous age. He therefore sold bishoprics and abbeys to corrupt and ignorant men, who, for the most part, were selected from the collegiate chapter of Goslar, where Henry then resided with his court, which was famed for its immorality.

10. Crimes of the Simonists.—To make good the exorbitant prices which they had paid for their ecclesiastical benefices, the imperial simonists pillaged churches and monasteries and degraded and defamed religion. Gregory appealed to Henry to discontinue this practice, and to labor with him for the reformation of abuses. Henry promised much, but did nothing. Seeing that persuasion availed not, Gregory resolutely inaugurated one of the most gigantic struggles that the Church has ever maintained. In A.D. 1075 he promulgated his law on investitures, by which he forbade, under severe penalties, the investiture of the clergy by the laity, and of the laity by the clergy.

11. Power of the Popes.—This law in its ultimate consequences was what the world would call revolutionary, because, if literally enforced, it withdrew from feudalism its most potent element, viz., the clergy. Men, therefore, at first laughed at it. Gregory, however, knew that the men of his time, even in their scorn, recognized in him

^a What is said of Henry IV.? How did he use lay investitures? 10. Of what crimes were the simonists guilty? What did Gregory do? With what result? What did Gregory promulgate in 1075?  What was the effect of this law?

an authority which if used would wring from them obedience and submission. The opinion of the age attributed to the popes unlimited spiritual and temporal authority: they were not only the vicars of Jesus Christ, having supreme authority in all religious questions, but they were also the source from which princes and kings derived temporal jurisdiction.

12. Struggle between Gregory and Henry.—Though this opinion gave to the Papacy more authority than the Church has ever claimed for it, Gregory determined to use it in his struggle against the evils of the age. When persuasion, therefore, had failed to induce Henry to accept the law on investitures Gregory excommunicated his councillors. This sentence produced no change in Henry's conduct. Gregory then, as the recognized head of the republic of Christendom, commanded Henry to appear at Rome. Henry replied by assembling the Council of Worms (January 24, 1076), and, after falsely accusing Gregory of crime, deposed him.

13. Triumph of the Right.—When Gregory was notified of this outrageous measure he excommunicated Henry and released all Christians from their oath of fidelity to him. The effect of this sentence was all that the pope could desire. Henry was abandoned by all; the Saxon insurrection grew more bold and threatening, and the spiritual and temporal princes of Germany met at Tribur to select a new king. Henry was forced to seek absolution from the sentence of excommunication, and he therefore passed into Lombardy and at the castle of Canossa threw himself at Gregory's feet. After performing a public penance of three days, and promising all that was demanded of him, he was solemnly absolved by Gregory.

How did public opinion regard the popes at this epoch? 12. How did Gregory use this? This failing, what did he next do? What did Henry now do? 13. Outline the struggle which followed and the result.

14. St. Ambrose of Milan defended the sanctity of human life against the despotic cruelty of Theodosius, and all times have praised him. Gregory sought to restore purity and liberty to God's Church, and men have pronounced his conduct execrable. Are virtue and liberty and religion less precious than life?

15. Perfidy of Henry.—Soon after his absolution Henry violated all his promises. The simoniacal and dissolute bishops of Lombardy, who saw in Gregory's triumph their own ruin, were the first to espouse his cause. The princes of the empire, however, indignant at Henry's conduct, assembled at Forchheim (A.D. 1077) and elected Rudolph of Suabia King of Germany. Civil war followed, and in a short time most of the German bishops espoused the cause of Henry.

16. Capture of Rome; Death of Gregory.—In 1080 Gregory again excommunicated Henry. The king retaliated by setting up as anti-pope Wibert of Ravenna and marching against Rome, which he captured (1084). The Normans of southern Italy came to the pope's assistance and forced Henry to abandon Rome. In the following year Gregory, worn out with age and heroic struggles, and saddened at the sight of German and Norman ravages, withdrew to Salerno, where he died (May 25, 1085).

17. Death of Henry.—The struggle with the empire for ecclesiastical liberty was continued by Gregory's successors, Victor III. and Urban II. During the reign of the latter (1088-1099) Henry's two sons, Conrad and Henry, successively revolted against their father. Driven to the last extremity, Henry IV. resigned (December 22, 1105), and some months later he died at Liege (August 7, 1106).

18. Conciliatory Policy of the Popes.—Henry V. (1106-

14. What did Gregory seek in this struggle? 15. To what did Henry's perfidy lead in 1077? 16. What did Gregory again do? What followed? When did the great pope die? 17. By whom was the struggle continued, and what followed?

1125), who previous to ascending the throne had promised to grant full liberty to the Church, no sooner obtained the reins of authority than he proved his unwillingness to surrender any one of the unjust and tyrannical claims of his father. That the popes, in this long and in many respects deplorable struggle, sought only the essential liberty of the Church is established beyond doubt by the willingness of Paschal II. (1099-1118) to comply with Henry's wish and enact a law by which the clergy should be required to resign all imperial benefices and take as their only support the tithes and offerings of the faithful. This agreement was never carried into effect, owing to the general opposition to it. The times were not ripe for such a sweeping reformation, but had it been adopted the Church would have undoubtedly been spared many subsequent afflictions.

19. End of the Investitures Struggle.—The struggle in regard to investitures was finally settled by the Concordat of Worms (A.D. 1122). Henry V. consented to restore to the Church all ecclesiastical property in Germany and Italy, to grant to cathedral chapters full liberty of episcopal elections, and to renounce investiture by the crosier and the ring. The pope (Calixtus II., 1119-1124), on the other hand, made several concessions to the emperor.

20. In France the kings had already peaceably renounced the right of investiture, and the bishops who held royal benefices were permitted to pay to the king feudal homage. The same satisfactory solution of the difficulty had been reached in England after the long struggle between St. Anselm of Canterbury and William II. The Church, therefore, had regained the liberty of ecclesiastical elections in all the countries of Europe.

18. Did Henry V., on succeeding his father, act more justly? What of Pope Paschal? 19. By what was the investitures struggle ended? What did Henry consent to do? 20. How had the difficulty been settled in France and England?

21. Frederick Barbarossa and the Papacy.—To preserve her rank, influence, and very existence in the Middle Ages the Church was condemned to an interminable warfare. In A.D. 1152 Frederick I., Barbarossa, one of the most remarkable men of history, was elected Emperor of Germany. In its struggle with the Papacy and ultimate defeat by it the empire had lost prestige. It was regarded as having been made in a measure the vassalage of the popes. Frederick's ambition and pride rebelled against this state of things. He determined to conquer for the imperial throne all the power and splendor which he thought justly belonged to it.

22. Unfortunately for Frederick and for Catholic Europe, there entered into his ideal imperialism more of pagan despotism than of Christian authority. According to his theory the emperor's will constituted the supreme and absolute law in religious as well as civil matters. The ultimate effect of this system would have been the degradation of the Church and the enslavement of men.

23. Imperial Absolutism proclaimed.—In A.D. 1158 Frederick assembled the Diet of Roncaglia, in which his theory of imperial absolutism was proclaimed to the world. Had the principles promulgated at Roncaglia been universally accepted the popes and bishops, princes and cities, would have lost all rights and privileges which the emperor did not consider it politic to respect. Frederick understood, of course, that the Papacy could not for a moment admit these principles.

24. Frederick sets up an Anti-Pope.—At the death of Adrian IV. (September 1, 1159) he, therefore, sought to intrude into the chair of Peter one of his creatures—the Cardinal Octavian. In the consistory, however, twenty-

21. What led to the struggle between Frederick I. and the Papacy? 22. What theory did Barbarossa hold? 23. Had these principles prevailed what would have resulted? 24. What did Frederick seek to do in 1159?

two cardinals pronounced in favor of Roland, and only three—including himself—in favor of Octavian. Roland assumed the government of the Church under the name of Alexander III. (1159-1181), and was soon recognized by all Christendom except Frederick. This emperor had too much at stake to quietly submit to Alexander's election. Octavian was therefore invested by him, and recognized as pope (Victor IV.) by the conciliabule of Pavia.

25. The Lombard League; Defeat of Frederick.—A rupture between the Papacy and the empire immediately followed. Frederick supported the claims of the anti-pope, Victor, and drove Alexander from Rome. After the death of Victor, Alexander returned from France to Rome and formed the Lombard League against Frederick. To uphold the claims of his new anti-pope, and to punish his rebellious subjects, the emperor again entered Italy. After his defeat by the army of the League at Legnano he was forced to sue for peace, which was made in 1177 at Venice. The Papacy was again victorious.

26. Further Scheming of the Emperors.—Later on the emperors sought to unite the kingdom of Sicily and Naples to the imperial crown. The popes foresaw that this union would end in the subjection of the Papacy to the empire, and therefore they resisted it. Hence when Frederick II. (1212-1250) was crowned at Aix-la Chapelle he was required by the pope to promise to hold the kingdom of Sicily separate from that of Germany, and not to make his son Henry king of the two countries conjointly. Frederick, however, who had formed the design of making the Church of God the servile subject of German emperors, cared little for promises. He was twice excommunicated by Gregory IX. (1227-1241), but he continued

Who was elected by the consistory? Which was the real pope? What did Barbarossa now do? 25. Narrate the events from this time till Barbarossa's defeat at Legnano. 26. What did the German emperors seek to do later?

his machinations, and strove to enlist all the sovereigns of Europe in his warfare against the Papacy.

27. Excommunication and Death of Frederick.—Innocent IV. (1243-1254), however, completely conquered him. In the Council of Lyons (1245) Frederick was solemnly excommunicated and declared to have forfeited his king-

dom. Innocent invited the electors of Germany to assemble for the purpose of choosing a new emperor. Henry of Thuringia (1246-1247) and William of Holland (1247-1256) were opposed to Frederick as anti-emperors. Frederick was abandoned by all, and died in A.D. 1250, in the fifty-sixth year of his age.

28. Henry II. of England attacks the Church.



CANTERBURY CATHEDRAL.

—The universal Church of God has ever suffered from the influence of bad examples. In this age the efforts of temporal rulers in one country to trample on her sacred

What was promised by Frederick II. when crowned? Did he keep his word? What did Gregory IX. do? What further did Frederick attempt? 27. Who finally conquered Frederick? Relate what Pope Innocent did. The result?

rights served as an example and incentive to those in others. In England Henry II. (1154-1189) at the Council of Clarendon strove to destroy the Church's liberty. According to the articles promulgated at this meeting, bishops were required to perform military service; ecclesiastics were subjected to civil tribunals; appeals to the pope were forbidden; and to the king was given undue authority in episcopal elections and in Church revenues.

29. St. Thomas à Becket.—Thomas à Becket, Archbishop of Canterbury, who was coerced into signing these articles, appealed to Alexander III., by whom the articles were condemned and the archbishop released from his promise to observe them. Alexander III. then appealed to Henry II., and after long negotiations he succeeded in reconciling the king and the archbishop. Immediately after his return to England Thomas à Becket excommunicated the bishops of London and Salisbury and suspended the Archbishop of York, because, having previously aided Henry in his attacks on the liberty of the Church, he feared that they would continue to conspire against it.

30. St. Thomas is murdered.—Henry, enraged at the primate's conduct, uttered a rash oath which indicated a wish to get rid of a troublesome priest. Four knights, in compliance with the king's supposed desire, entered into a conspiracy to take the archbishop's life. They therefore hastened to Canterbury, broke into the cathedral at the hour of vespers, and brutally murdered the archbishop before the high altar (December 29, 1170). By his death Thomas à Becket conquered more than he could have hoped to gain in his life. Henry II. did public penance for the hasty words which he had spoken,

28. Who next attacked the Church? Summarize the articles promulgated by the Council of Clarendon. 29. What did St. Thomas à Becket do? With what result? On his return to England what did the archbishop do?

and, since the Constitutions of Clarendon were the primary cause of the archbishop's sufferings and death, he solemnly repealed them.

31. Trouble with King John; Stephen Langton.—Under John Lackland (1199-1216), and during the pontificate of Innocent III. (1198-1216), another difficulty arose in En-



SCENE OF ST. THOMAS À BECKET'S MURDER.

gland in regard to a disputed election to the primatial see of Canterbury. The dispute was carried to the pope, who, after maturely examining the matter, ordered a new election. This election resulted in the choice of Stephen Langton. John refused to acknowledge Stephen and proceeded to acts of violence. Innocent III. expostulated with the king, but to no purpose.

32. Submission of King John.—When all other means had failed to obtain from John the recognition of the legitimate archbishop the pope placed England under interdict. At this John grew more violent. Innocent III. then excommunicated him and declared him deprived of

30. What led to the murder of St. Thomas à Becket? What penance did Henry now do? 31. What difficulty arose under King John? What was the decision of Pope Innocent? Who was elected archbishop? What followed?

his kingdom. The Catholic people of England soon forced John to submit to the pope, and the act of his submission is the most servile recorded in history. Stephen Langton took possession of the see of Canterbury and became the leader of the movement which wrung from John the Magna Charta.

33. True Reformers.—The reformatory movement inaugurated by the popes had produced even greater effects than its most ardent friends could have foreseen. This movement was not an isolated one, commenced and perpetuated by ambitious popes, but rather a mysterious upheaval, a universal fermentation of hearts and minds, a generous religious enthusiasm and aspiration for liberty and justice, which had been banished from the earth by anarchy and crime. The popes, the vicars of Jesus Christ, were its natural leaders, and in them were concentrated all the energies and aspirations of the movement.

34. Mission of the Papacy.—In the Papacy there is that which is essential and therefore unchangeable, and there is much that is accessory and variable. Its external mission has been different in different periods. In the present epoch its great mission was to reform abuses, to restrain the brutal forces and passions of the age, to foster religious fervor and intellectual development, and to prevent the petty despotism of feudalism from becoming royal and imperial absolutism. It aimed to restore liberty and peace and virtue to Europe, and it conquered supremacy.

35. Labors of the Popes in this Epoch.—The popes, because they fought for all that men held dear, became the censors and dictators of Europe. They exercised a super-

32. How did the pope meet John's violence? How did the struggle end? What movement did Langton lead? 33. Describe the reformatory movement of this epoch. 34. What was the mission of the Papacy at this time?

vision over all important affairs; they regulated international relations; they arbitrated in difficulties between rulers and their subjects, and between kings and their vassals; they pronounced judgment on the claims of pretenders to thrones, and they settled domestic quarrels. Their court was the supreme juridical tribunal for all Europe, and in their decisions kings and princes, bishops and abbots, clergy and laity sought that justice which could not be found elsewhere. Never was greater moral power possessed by men, and, taken all in all, never was unbounded authority so judiciously and beneficently exercised.

36. Some Abuses creep in.—The vicissitudes of the struggles of the Papacy with the temporal powers, and its final supremacy, furnished opportunities for some abuses and much dissatisfaction. To possess unlimited authority and to never misuse it is to be more than human. The real abuses, however, were few; the imaginary ones were numerous, because it was to the interests of corruption and despotism to create and publish them. Individual popes, seduced by the opinions of their age, claimed excessive authority in temporal affairs, and when a reaction set in it threatened in some instances their spiritual supremacy.

37. What led to Abuses.—The frequent and forced absence of the popes from their States during the conflict with the German emperors left them without resources to defray the enormous expense of the pontifical court, and they therefore levied contributions in the different countries of Christendom. Europe, which had been saved by the popes and was being preserved by them, should have responded generously and willingly to their

35. What had the popes become at this time? Describe their labors and their relations to peoples and kings. How was their power used? 36. What is said of abuses? 37. From what causes did these abuses chiefly spring?

appeals for assistance. The levying of contributions was borne unwillingly, however, from the beginning, and by the close of this epoch kings and peoples openly rebelled against it. The granting of benefices in foreign and distant lands to prelates of the pontifical court was also the cause of much complaint against the popes. Every sentiment of public disapprobation was adroitly used by the political enemies of the Papacy, so that by the close of this epoch, although the Papacy was still at the zenith of its power, many combinations pointed to the destruction of its political supremacy.

38. Councils and Synods to aid Reform.—The auxiliaries of the popes in their multiform labors during this epoch were the bishops of the Catholic world. Six times from Gregory to Boniface these bishops assembled in œcumenical council to deliberate and legislate on doctrinal, political, religious, and disciplinary questions. These meetings were held four times in Rome, and are known as the Lateran Councils, and twice at Lyons, in France. Three hundred and twenty-six councils and synods, many of which were national, were also held during the same period to enforce the reforms and strengthen the policy inaugurated by the popes.

39. A Galaxy of Saints.—God also sent to His Church a vast army of saints who by word and example revived religious fervor throughout Europe. The most illustrious of these saints were: St. Gregory VII.; St. Bernard of Clairvaux; St. Norbert, Archbishop of Magdeburg; St. Galdin of Milan; St. Laurence O'Toole of Dublin; St. Malachy of Armagh; St. Malchus of Lismore; St. Felix of Valois; St. John of Matha; St. Stephen Harding, of Cîteaux; St. Isidore of Madrid; St. Eric, King of Sweden;

How were the appeals of the popes for help received? What did the enemies of the Papacy do? 38. Who were the popes' auxiliaries during this epoch? How many œcumenical councils were held during this period? For what purpose?

St. Elizabeth of Hungary ; St. Hildegarde, St. Alberic ; St. Robert of Newminster ; St. Hugh of Lincoln ; St. Thomas



ST. ELIZABETH OF HUNGARY (b. 1207 ; d. 1231).

of Canterbury ; St. Celsus of Armagh ; St. William of Maleval ; St. Robert Arbrissel ; SS. Godrick and Ulrick, hermits ; St. Homobonus, merchant ; SS. Peter Nolasco and Raymund of Penafort ; St. Philip Beniti ; St. Thomas Aquinas ; St. Bonaventure ; St. Francis of Assisium ; St. Dominic ; St. Anthony of Padua ; St. Hyacinth of Poland ; St. John of Mantua ; St. Edmund of Canterbury ; St. Richard of Chichester ; St. William of York ; St. Louis of Toulouse ; St. Simon Stock ; St. Louis

IX. of France and his only sister, St. Isabella ; St. Hed-

39. Whom did God send during this epoch to revive religious fervor in his Church ? Name some of the most illustrious of these saintly men and women.

40. What is said of monasticism at this epoch ? What of St. Benedict ?

wige, Queen of Poland ; St. Clare ; St. Elizabeth ; St. Gertrude ; St. Juliana, and St. Margaret of Cortona.

40. Revival of Monasticism.—Monasticism, which had all but perished in the tenth century, was revived, and rendered invaluable services to religion. The rule of St. Benedict, under which many of the heroic missionaries of the barbarous ages had been formed, was perpetuated, with and without modifications, by numerous orders and convents. The Benedictine monastery of Cluny, through which so much good was accomplished in the last epoch, continued to exercise a most beneficial influence. The order of Grammont, founded by Stephen of Tigerno (1073), and propagated especially in France ; the Carthusians, founded by St. Bruno of Cologne, 1040, and celebrated for its labors in transcribing and preserving literary works ; the Cistercians, founded by Robert, abbot of Molesme (1098), and rendered illustrious by the great St. Bernard of Clairvaux ; the Premonstratenses, founded by St. Norbert (1120), and which spread especially throughout Westphalia, Silesia, Poland, and Suabia, were the most important orders of reformed Benedictines.

41. Establishment of the Mendicant Orders.—The age, however, required more than the regeneration of ancient monasticism. Monasteries had grown excessively wealthy. The individuals in them were, of course, personally poor, but as members of a community they were very rich. The possession of such great wealth was frequently the sting of death to the monasteries and a scandal to the world. The Church sought to reform the abuse ; in some instances she succeeded, frequently she failed. God has given to His Church all spiritual power save that of making a willing sinner an unwilling saint. Moreover, numerous

What is said of the Benedictine monastery of Cluny ? What of the Carthusians ? of the Cistercians ? of the Premonstratenses ? 41. What is said of monasteries at this time ? What resulted from ~~this~~ wealth ? What did the Church do ?

sects, such as the Waldenses, the Cathari, and the Albigenses, used the excessive wealth of the Church as an argument to attack her doctrines. In God's essentially immutable Church there is a wealth of resources which enables her to meet successfully every changing emer-



ST. FRANCIS OF ASSISIUM (b. 1182; d. 1226).

gency. In this age, by the transformation and elevation of ancient monachism, she brought forth the mendicant orders, which held no possessions either as communities or as individuals.

42. The Founder of the Mendicants.—St. Francis of

How did heretical sects use this wealth as a weapon against the Church? How did the Church meet the emergency? 42. Who was the founder of the first of the mendicant orders? *When* was St. Francis born?

Assisium was the founder of the first of these orders. Born at Assisium, in Italy, of wealthy parents, Francis from his childhood gave proof of profound piety and ardent sympathy with the poor. In after-life his charity extended to all nature, and the birds and fishes became for him objects of tenderest love. The Passion of our Saviour was the subject of his constant meditation, and few men have been more thoroughly impressed with the truth that we are all disciples of Jesus Christ crucified. Conducted by the hand of Providence, he laid the foundations of an order which was one of the greatest glories and firmest supports of the Church.

43. The Franciscan Rule.—In 1210 Innocent III. gave a verbal approbation to his order, and twelve years later (1222) Honorius III. solemnly confirmed it. Poverty the most complete was its foundation, charity its sole support. The constitution which Francis gave to his order was the first in history, and the rule which he wrote for it is one of the most beautiful productions in Christian literature, and inspires deep love and veneration for the man who could draw from his heart such burning words. The interests of the order were confided to some cardinal protector designated by the pope; its government was in the hands of a general minister, whose immediate subordinates were the heads of provinces (provincials) and the guardians of monasteries.

44. St. Dominic and the Friars Preachers.—Five years after St. Francis obtained from Innocent III. a verbal approbation of his order, St. Dominic, a Spaniard of the noble family of Guzman, appeared in Rome to beg the same pope to sanction a society of preachers which he had formed in southern France. Like St. Francis, St.

What marked the childhood of St. Francis? What was his constant meditation? 43. What popes approved his order? What formed its foundation and support? What is said of the constitution and government of the order?

Dominic was truly a man of God and one of the grandest figures in history. Innocent III. sanctioned his order (1215), but required St. Dominic to adopt some one of the monastic rules already approved by the Church. The

rule of St. Augustine was selected. The organization of the Friars Preachers was similar to that of the Franciscans. In 1220 St. Dominic decided to make his order a mendicant one.



ST. DOMINIC (b. 1170; d. 1221).

45. The Labors of the Friars.—The religious of the two orders of Franciscans and Friars Preachers soon spread over all the countries of Europe, preaching not only by word, but more eloquently still by example. Every-

where they received the most joyous welcome, for they possessed great learning and prudence as well as the highest virtue. Jealousy labored in vain to throw obstacles in their way; true soldiers of Jesus Christ, they easily vanquished the perverse, the narrow-minded, and the corrupt. Never has the Church been served by more devoted, efficient, and able men than were the Franciscans and Dominicans during the first century of their existence.

44. Who appealed to Pope Innocent some years later to sanction another order? What is said of St. Dominic? What rule did he select? What decision did he come to in 1220? 45. Outline what is said of the friars and their labors.

46. Pious Nuns and Laymen.—St. Francis, conjointly with St. Clare, established the Poor Clares for women; St. Dominic imitated his example and founded the order of Dominican Nuns. God alone, who weighs at their just value works of charity and self-sacrifice and the prayers of pure and saintly souls, knows fully what these holy women did in the cause of religion and humanity. Moreover, to satisfy the vast numbers who wished to partake of the spirit and blessings of their orders, SS. Francis and Dominic, with the Church's approbation, created tertiary orders for people living in the world. These two orders, then counting in their ranks thousands of holy and learned monks and nuns and the best and noblest of the laity, wielded in the Church an influence which has never been equalled.

47. Other Orders founded.—Of the other mendicant orders established during this epoch that of the Carmelites, confirmed in A.D. 1224 by Honorius II., was the most widespread and influential. The Order of St. Anthony, founded by Gaston in the time of pestilence, devoted itself to the care of the sick. It was approved in A.D. 1096, and flourished especially in France. The Order of the Blessed Trinity, instituted by SS. John of Matha and Felix of Valois, was approved by Innocent III. in A.D. 1198. Its object was the redemption of Christian captives, who were very numerous in Africa, and, especially during the Crusades, in the East. Captives were redeemed by the thousand. The order necessarily met with the greatest encouragement and produced immense good.

48. Intellectual Awakening; Schools established.—This epoch, full of holy wars, heroic struggles, and Christian virtue, was also rendered for ever memorable by its un-

46. What order did St. Francis establish for women? What order of nuns did St. Dominic found? What else was created by them? 47. What is said of the Carmelites? of the Order of St. Anthony? of that of the Blessed Trinity?

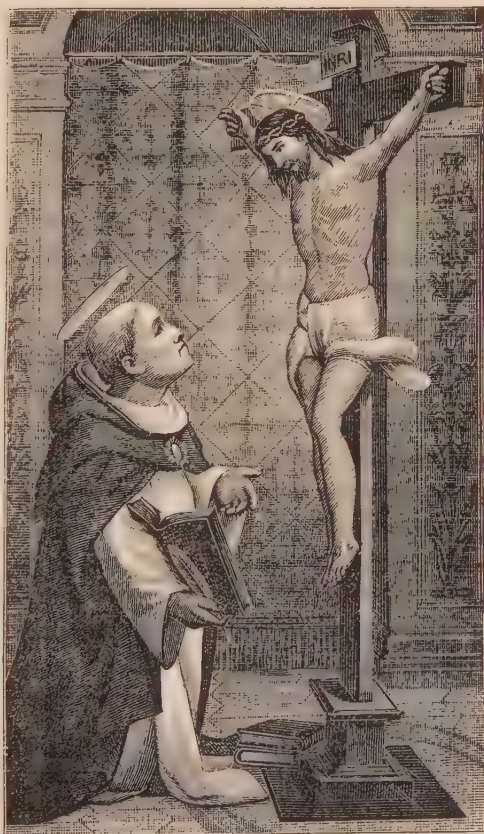
bounded intellectual activity. Here, as everywhere else in these centuries, we find the Church and the popes. The movement which secured the victory of the Papacy over corruption, slavery, and despotism disenthralled the human mind. After the establishment of free ecclesiastical elections the learned and worthy men who were promoted to bishoprics and abbacies considered it a sacred duty to instruct and educate the people under their charge. Cathedral, cloister, and municipal schools were established in all parts of Europe. The teaching body was of necessity the clergy. Priests and monks gave instructions not only in the elementary branches and in philosophy and theology, but also in medicine and law.

49. Universities in the Middle Ages.—The general thirst for knowledge created in the schools the greatest activity and emulation. To meet a general demand universities, in which were taught all the branches of knowledge, were established in many of the countries of Europe. At first these universities were under the direction of bishops, but later on they were placed under the immediate jurisdiction of the popes. The most celebrated of these universities were: in France—Paris, 1180; Rheims, 1180; Toulouse, 1229; Montpellier, 1289; in Italy—Salerno and Bologna, founded in the twelfth century; Vicenza, 1204; Arezzo, 1215; Piacenza, 1243; Treviso, 1260; Ferrara, 1264; in England—Oxford, about 1200; Cambridge, 1249; in Spain—Salamanca, 1240; and in Portugal—Lisbon, 1290. The northern countries of the Continent were without universities until the fourteenth century.

50. Eager Students; great Masters.—The number of students educated in these universities is almost incredi-

48. What renders this epoch ever memorable? What followed free ecclesiastical elections? Who formed the teaching body? 49. What was done to meet the demand for knowledge? Under whose jurisdiction were the universities?

ble. Within fifty years after its foundation Oxford could count thirty thousand students within its walls; at Paris the students exceeded in numbers the inhabitants of the city, while Bologna numbered those who attended the lectures of its celebrated masters by the tens of thousands. The other universities of Europe showed an attendance equally astounding. The masters who broke the bread of science to these vast throngs occupy the first place in the world's history of genius and intellect. St. Anselm of Canterbury, Peter Lombard, Abelard, John of Salisbury, Alexander of Hales, William of Auvergne, Albert the Great, St. Thomas of Aquinas, St. Bonaventure, Roger



ST. THOMAS OF AQUINAS (b. 1225; d. 1274).

Name some of these universities. 50. What is said of the students of Oxford? of Paris? of Bologna? How was it elsewhere? What intellectual rank do the teachers in these universities hold? Name some of these great men.

Bacon, and John Duns Scotus are names which science must ever love.

51. Review.—Christ has never furnished to an incredulous world a stronger proof of the divinity of His Church than that given in the history of this epoch. To conquer the immorality of paganism, external to her, by the sanctity that was within her; to dispel the darkness of barbarism, which was not of her, by her inherent light of truth, were but insignificant achievements in comparison with the extirpation of the immorality and barbarism which had found temporary shelter in the Church's sanctuary. History shows us but one institution, and that the Church of Christ, which when brought to death's door by decay is able to renew its youth and reform from within all abuses.

52. At the opening of this epoch the Papacy was only partially free, and the episcopacy was enslaved throughout Europe. The German Empire, which had delivered the popes from the tyranny of petty Italian despots, had become a most formidable enemy to the Church's liberty. The ecclesiastical organization was secularized. Ignorant, unworthy, and sometimes depraved men had been promoted to high places in the Church; and laxity had spread like a foul contagion throughout the ranks of the clergy, threatening religious, social, and intellectual life.

53. In this crisis God sent to His Church Hildebrand. By one masterly measure he destroyed the haven of corruption in the Church and laid the foundation for a learned, worthy, and virtuous priesthood. He next entered into a hand-to-hand struggle with the mighty German Empire. He did not see the end of this great struggle; neither did his immediate successors. For two centuries

51. How was the divinity of Christ's Church shown in this epoch? 52. What was the condition of the Papacy and the episcopacy at the opening of this epoch? What of the German Empire? What is said of the clergy?

it went on almost uninterruptedly. In fighting for the Church's liberty and their own independence the popes secured national, social, and intellectual progress in Europe. They destroyed feudalism with its separatist tendencies, and they curbed the Cæsarism of the mighty German Empire, which but for them would have extended itself over the greatest and fairest part of Europe.

54. While struggling with domestic enemies the Papacy waged war against Christianity's most terrible foe, the Mohammedans. During this epoch war with the Mohammedans was the uninterrupted cry of the Papacy. Gregory VII. collected fifty thousand men to fight them, and Urban II. actually put in motion the Crusades. For two hundred years each spring and summer produced a new emigration of pilgrim warriors for the defence of the Holy Land and the overthrow of the infidel. The Crusades failed to secure to Christendom the possession of Palestine, but they preserved and benefited Europe and gave to innumerable heroes the palm of martyrdom. In her internal and external struggles the Church fought for principles which are holy ; and in an age which is calumniated she strove to teach men that it is good to die for truth and justice, but for ever wrong to wage war from selfish and sordid motives.

55. In trials and struggles the good are made perfect. Hence in the difficulties of her situation the Church developed and intensified the divine life that is in her. Her supernatural organization grew more compact and far-reaching. From the popes descended all Church authority ; in them was centred all obedience ; around them gathered a learned episcopacy to devise means to safe-

53. Whom did God give to his Church at this crisis ? What did Hildebrand do by one measure ? What great struggle did he begin ? How was the Church and society benefited by the victory of the Papacy in this great contest ?

guard the holiest principles and to disenthral and elevate and enlighten men. From them came the sanctions which gave life to innumerable monastic bodies, in which, for the love of God and the salvation of their souls, heroes were gathered to labor disinterestedly for what men seek and love.

56. By the popes were schools established, universities founded, libraries collected, and hospitals built. By them were the vast throngs crying for knowledge supplied with teachers; and if in a generation they were not able to give to all an elementary education, they at least developed more master-minds than have ever existed at any one time since. From them proceeded the holiest ambitions and the highest aspirations. They spoke, and thousands surrendered their claim to everything in the shape of property, stripped themselves of all worldly possessions, and became beggars, barefooted and homeless, with but one ambition—the salvation of divinely redeemed souls. The popes of this epoch have been reproached with ambition; if they had had less, the world's debt of gratitude to the Papacy would not be so great.

54. Against whom besides domestic enemies did the Papacy wage war? What is said of the Crusades? How long did they last? How were they beneficial? In all her struggles for what did the Church fight? 55. What is said of the popes and of their influence on this epoch? 56. What did they establish or found or build? Who supplied the teachers at this epoch? What is said of master-minds of this epoch? How was the voice of the popes responded to by the people? What does the world owe the Papacy?

SIXTH EPOCH.

FROM BONIFACE VIII. (1294) TO THE RISE OF
PROTESTANTISM (1517).

PART I.

THE CHURCH'S POWERS AGAINST VIOLATORS OF ITS LAWS—ECCLESIASTICAL TRIBUNALS—CIVIL LEGISLATION AND ECCLESIASTICAL TRIBUNALS—LEGISLATION OF THE COUNCIL OF VERONA AGAINST HERETICS—THE ALBIGENSIAN HERESY—THE COUNCIL OF TOULOUSE AND INQUISITIONS—ADVANTAGES OFFERED BY THE INQUISITION TO RULERS OF STATES—SPAIN UNDER FERDINAND AND ISABELLA—THE SPANISH INQUISITION: ITS NATURE—THE POPES AND THE SPANISH INQUISITION—ECCLESIASTICAL INQUISITORIAL TRIBUNALS.

1. How the Church maintains its Laws.—God's Church is a divinely constituted society, and, like other societies, has its penal laws. Social order is maintained by wise and thorough police organizations, and divine truth and Church discipline are safe-guarded by judicious ecclesiastical censures. Society does not ignore and thereby tacitly approve of the existence and machinations of the breakers of its laws; neither does the Church. To punish the violators of its laws society has fines, imprisonment, disfranchisement, and death; the Church has interdicts, suspensions, degradations, and excommunications. To interpret and enforce its penal laws society has its

1. How is the Church constituted? How are truth and discipline guarded by the Church? How does society enforce its laws? What penalties has the Church for violators of its laws? What tribunals enforce these penalties?

courts of justice ; to pronounce its censures the Church has ecclesiastical tribunals.

2. The Church must maintain the Truth.—Christ commanded His Church not only to preach, but also to preserve intact the truth which He transmitted to it. Hence, to prevent the perversion of its doctrine, and to punish, if necessary, with ecclesiastical pains the propagators of error, is the duty and the right of the Church. The laws and regulations which it has formed for its guidance in this important matter are full of the charity and mercy of Christ, and are really more remedial than penal in their nature and effects, and if cruelty and tyranny have sometimes been exercised in the administration of these laws they must be attributed to the perversion of the human agents through whom the Church of necessity works.

3. Ecclesiastical and Civil Tribunals.—During the first three centuries bishops alone constituted ecclesiastical tribunals, and the penalties which they imposed were purely spiritual. When society was baptized in the persons of the Roman emperors civil authority attached penalties of its own to ecclesiastical censures. Maximus, by putting to death the Priscillianists (A.D. 385), furnished the first instance of this kind ; but his conduct was condemned by the pope and the wisest and best bishops of his time. Later Theodosius II. and Valentinian III. looked upon heretics as enemies of the state and disturbers of public order and morality, and in consequence deprived them of many civil privileges.

4. The Spirit of the Middle Ages.—The Middle Ages were deeply penetrated with the ideas of religion, and Church and state, notwithstanding frequent disputes, were

2. What command did Christ lay upon His Church ? What is her right and duty ? What marks her laws and regulations ? 3. By whom were these at first administered ? What is said of the civil authority attaching penalties ?

intimately united. The interests of the one, consequently, were those of the other. Moreover, universal opinion rightly believed God to be supreme in heaven and on earth—in spiritual and temporal affairs. To insult His Majesty, therefore, by denying His truth, was considered a crime not only against the Church, His spouse, but against society also, her natural ally. Heresy, therefore, was looked upon as a rebellion, first, against the Church, and, secondly, against society. Hence the civil legislation of the Middle Ages, which partook of the cruel spirit of the times, always threatened heretics with the penalties of its laws.

5. The Church alone competent to define Heresy.—The Church, however, in recognizing the aid of the secular power, laid down certain general principles to serve as a restraint upon it. In the first place, the state was not to infringe on the Church's jurisdiction by attempting to define heretical teaching: to the Church alone belongs the right of declaring what is and what is not God's truth. In the second place, only external acts, such as preaching or otherwise obstinately propagating error, were punishable. Moreover, civil penalties were to be decreed only after every means of moral persuasion had proved unavailing. In the third place, the Church and the state were to resist by all lawful means the introduction of heresy, but they were to tolerate with Christian charity religious beliefs which were historically established.

6. The Church Guardian of the Faithful only.—In addition the Church declared that she had no jurisdiction over those not of her fold, and consequently could not co-operate with the state in the prosecution of unbaptized persons. By faithfully observing these regulations the

4. What ideas prevailed in the Middle Ages in regard to religion? How was heresy regarded and treated? 5. What three restrictions were placed upon the secular power by the Church? 6. What did she declare as to those not of her fold?

two penal codes, civil and ecclesiastical, were expected to work in harmony, and so long as the true spirit of Christianity guided and governed this union it greatly benefited religion and society.

7. Rise of Sects; the Council of Verona.—In the eleventh and twelfth centuries a prodigious number of sects sprang up in the West, and, like a destroying pestilence, infected all classes of society, penetrating even amongst chapters of cathedrals and cloisters of monks. The Church of God directed its pastors to expostulate with these corrupters of Christ's truth, after which, if they remained obstinately attached to their errors, they were to be excommunicated. Later on, in the Council of Verona (1184), at the urgent request of Frederick Barbarossa, it was ordained that persons excommunicated should be delivered by the Church to the secular powers.

8. Legislation against Heretics.—In the same council and under the same imperial influence the Church commanded its bishops to adopt measures to discover the propagators of error. To this end visitations of dioceses were enjoined, tribunals of judicature were established, and bishops were ordered to select persons of known probity to aid them in their investigations. These measures, which were considered necessary in view of the clandestine methods used by heretics in propagating their errors, were in keeping with the opinions of the age, and if they had been carried out in the spirit of charity in which they were framed they could not have been productive of evil. God's Church, acting through men, must suffer from human frailty and perversity, but to refuse to act from fear of abuses or because all her agents are not pure and holy would be inconceivable weakness.

7. What occurred in the eleventh and twelfth centuries? What did the Church do? At the request of Barbarossa what was ordained by the Council of Verona? 8. Outline the legislation against heretics. What was its spirit?

9. The Albigensian Heresy.—Towards the close of the twelfth century the Albigensian heresy in the southwest of France threatened to destroy alike religious and social order. The bishops of the infected districts, many of whom were imbued with heresy, manifested but little good-will and still less energy in aiding to root out the evil. The pope, Innocent III, therefore appointed as special legates to these provinces Cistercian monks, who were to co-operate with the civil and local ecclesiastical authorities in restoring unity and order. In the civil-religious war which followed, and which was looked upon as a holy crusade, these papal legates naturally became the leaders of the Catholic party. Horrible excesses and cruelties were committed by the one party and the other, which are explained, without being justified, by the anarchy and bitterness of the struggle.

10. The Council of Toulouse.—In the end the Catholic party triumphed, and adopted a policy of reconstruction which has been frequently pursued in similar circumstances. The Council of Toulouse (1229), composed of the bishops of the provinces which had been the seat of war—namely, Auch, Bordeaux, and Narbonne—enacted new and detailed legislation for the guidance of ecclesiastical tribunals. The nature of the policy adopted, as well as the spirit of the times, rendered this legislation severe, and its rigors were intensified in many instances by those whose duty it was to administer it. But while the Church tolerated and approved of this means of extirpating heresy, she relied for ultimate success on the efforts of such apostolic men as St. Dominic and the disciples formed by him.

11. Establishment of the Inquisition.—The Inquisition,

9. What heresy infested southwestern France toward the end of the twelfth century? What was done by Pope Innocent III.? What followed? 10. How did the struggle end? What was done at the Council of Toulouse?

which had been foreshadowed in the Council of Verona and virtually established by that of Toulouse, gradually spread throughout all Europe. In England it remained permanently an episcopal tribunal, and in Germany, after the abortive attempt of the Emperor Conrad to turn it into a state institution, it retained also the same character. In the other countries of Europe the office of Inquisitors was gradually lost to the episcopacy and given to Dominican friars. The institution, however, even after this change, preserved its purely ecclesiastical character in the greater part of Italy. In France Philip the Fair transformed it into a state tribunal in 1312, and used it effectively in his warfare against the Knights Templars. In Spain, previous to the reign of Ferdinand and Isabella, the Inquisition had almost ceased to exist.

12. The Inquisition in secular Hands.—In an age, however, of unbounded religious faith and unsettled political notions the Inquisition was a force which the rulers of heterogeneous and turbulent states were ever anxious to employ. During this epoch respect for civil law had not yet taken a deep hold of the hearts and minds of peoples, while fear of ecclesiastical censures was strong and universal. Hence statesmen sought to use the power of the Church to protect and build up nations. The Church lent herself to this mission, which was a noble one, but soon found that her confidence and power were being abused. Statesmen who held that heresy was a crime against the state labored to force the Church to attach the seal of heresy to revolts against the civil law. This was a perversion, but in some parts of Europe it was most popular because considered necessary. This was the case more especially in Spain.

11. What was established by the Council of Toulouse? What is said of the Inquisition in England and Germany? Who became Inquisitors elsewhere? What is said of Italy, France, and Spain? 12. What did statesmen seek?

13. Spain under Ferdinand and Isabella.—From the time of the Moorish conquest of Spain to the restoration of the land to the descendants of the Visigoth an interminable warfare had formed a nation of strong men characterized by firm religious faith and bitter political hatred. No nation has ever loved more deeply, and none—if we except the Anglo-Saxon—has ever been more cruel. When Ferdinand and Isabella completed the conquest of Spain, in 1492, they found themselves in presence of two domestic enemies of the Spanish people—the Jews and the Moors—and of three strong opponents to their own ambition—the independent corporations of the aristocracy, the clergy, and the towns.

14. The Spanish Jews.—From the earliest period the Jews had been a power in Spain, and their numbers, wealth, and position gave them the hope of building up a Jewish nation in that country. Hence at all times they carried on an active system of proselytism. The Church, in her synods and councils, necessarily labored to thwart their schemes, but never countenanced acts of violence against them. Their attempts to introduce the Arabs into Spain aroused the deepest political hatred, and in the long struggle with the Moors the advice of popes—notably Alexander II.—and the exhortations of bishops were not always sufficient to protect them from violence.

15. The persecutions which they suffered during this period, however, were not very great or violent, since they established flourishing schools, possessed enormous wealth, held exalted positions, enjoyed great political privileges, and, in one word, at the time of Ferdinand and Isabella formed a nation within a nation. To convert these Jews was the ambition of the Church and the desire of Span-

How was the Church's power perverted? 13. What was the state of affairs in Spain after the conquest? 14. What is said of the Spanish Jews? To what did this lead? 15. What did the Church and the kings desire?

ish kings, and their efforts in this direction were crowned with considerable external success.

16. It was soon found, however, that the converted Jew was a more dangerous foe than his less hypocritical brother. He was a spy and a traitor, and used the name and garb of Christianity to preach Judaism and to advance its interests. The attempts of the Jews in the year 1473 to purchase possession of the fortress of Gibraltar, the key of Spain, intensified the general distrust and hatred. Rumors and accounts of outrages, blasphemies, and conspiracies were industriously circulated among the people until the political and fanatical hatred of the Spaniards was stirred to its lowest depth.

17. The Moors in Spain.—The Moor was the hereditary foe of the Spaniard; to hate him was a test of patriotism and of faith. After his subjugation, instead of exterminating him or banishing him across the Straits of Gibraltar, whence he came, the Spaniards labored to engraft him on their own strong nationality. As a preparatory and necessary step to this it was required of the Moor to accept the teachings of Christianity. Vast numbers outwardly complied, but many of them, like the Jews, received Christian baptism without renouncing their Mohammedan faith and Moorish political aspirations. Apostasies were numerous and revolts against the Spanish government frequent. These were the two great enemies of the Spanish people, and any effort to conquer and subjugate them insured the popularity of the means employed.

18. A transition Period.—But there were other elements in Spain, not so unpopular it is true, but more dreaded by the royal authority. The reign of Ferdinand and Isa-

16. What is said of Jewish converts? What did the Jews attempt in 1473? 17. Outline what is said of the Moor. What was required of him? What followed this? 18. What is said of the reign of Ferdinand and Isabella?

bella was a transition from the old state to the modern, from the primitive and free state to the absolute. In the old state the central or monarchical power was restricted by three tolerably independent corporations—the aristocracy, the clergy, and the towns. Nowhere in Europe at this time was royal authority more limited than in Castile and Aragon, and nowhere were the sovereigns more eager to lessen independence and to increase the central power. To attain this end peaceably and by diplomacy was impossible, and to attempt to bring it about arms in hand was at least extremely hazardous.

19. The Spanish Inquisition.—Ferdinand and Isabella and their counsellors were not slow to perceive that if they could obtain a reorganization of ecclesiastical Inquisitions so as to place them under royal control, they would have a remedy for all the evils which afflicted the people and which prevented the centralization of power. This reorganized institution, they saw, having the sanction of the Church, would be surrounded and protected by her mighty influence, and would constitute a tribunal from which no archbishop or grandee could appeal. To establish this tribunal, however, the sanction of the pope was absolutely necessary. A petition was therefore sent to Sixtus IV. (1471–1484), and, acting on the information furnished him, the pope issued a bull, dated November 1, 1478, in which he authorized the sovereigns of Spain to establish a tribunal for searching out and punishing heretics.

20. Administrators of the Inquisition.—The officers of this tribunal were two or three dignitaries of the Church, who might be either seculars or regulars, according to the wish of the sovereigns. In virtue of the powers

By what was the monarchical power restricted in Spain? 19. Why did Ferdinand and Isabella desire to obtain control of the Inquisitions? What was done by Sixtus IV. in 1478? 20. Who were the officers of the tribunals?

granted them in this bull Ferdinand and Isabella soon after organized the Spanish state Inquisition, appointing as Inquisitors the two Dominicans, Miguel Morillo and Juan Martin, and the queen's counsellor and chaplain, Juan Ruiz and Juan Lopez del Barco.

21. The Spanish Inquisition a State Institution.—The state Inquisition differed materially from ecclesiastical inquisitorial tribunals. The Inquisition itself was a royal tribunal which the pope had inadvertently furnished with spiritual weapons. Its Inquisitors were purely royal officials, holding their positions at the good-will of the king. Moreover, all the profits from its sentences of confiscation fell to the king. Hence the sovereigns of Spain found it to their interest to enlarge its jurisdiction, increase its powers, and augment its influence. Baptized Jews and Moors, and archbishops and grandees, were alike made to bow before it. It pronounced judgment not only in cases of heresy against the Church, but also, and even more frequently, in cases where the royal authority was impugned. The story, therefore, of its wrongs, cruelties, and persecutions belongs to the history of Spain and not to that of the Church.

22. Redeeming Features of the Spanish Inquisition.—However, although a state institution and deserving the praise of no man, it should receive justice, especially because of the calumnies of which it has been the occasion. It was the most popular tribunal in Spain; it contributed more than anything else to the establishment of the royal supremacy; its penal code was not more severe, and in many respects was far milder, than others of the same age; its manner of procedure was not worse, and in many points better, than that of other similar tribunals;

21. How did the state Inquisition differ from ecclesiastical tribunals of an inquisitorial character? Why did the Spanish rulers increase its powers? Who is responsible for its abuses? 22. What were its redeeming features?

its prisons were the best kept at that time in Europe, and it was the only political tribunal of all history having jurisdiction in criminal cases which considered a profession of repentance sufficient reparation for crime.

23. The Holy See not in accord with the Spanish Inquisition.—Sixtus IV. made a mistake in sanctioning the establishment of such an Inquisition, and he himself was the first to see it. Shortly after issuing the bull of authorization he declared that it had been obtained by an imperfect representation of the royal intentions, and that through a misconception of these he had confirmed a scheme which was contrary to the decrees of the holy fathers and the general practice of the Church. He furthermore notified the Inquisitors that nothing but his regard for the King of Spain deterred him from dismissing them. The relations between the Roman and Spanish courts became in consequence so constrained that the ambassadors of the one and the other were imprisoned.

24. Efforts of the Popes to mitigate the Evils of State Inquisitions.—To have declared null and void the bull surreptitiously obtained would have been the bolder course, but in the eyes of Sixtus IV. and his successors it was not the most politic. Hence they adopted a policy of throwing obstacles in the way of the Spanish Inquisition and of striving to mitigate as far as possible the rigors of its punishments. In pursuance of the first part of this plan Sixtus IV.² refused to consent to the extension of the Inquisition to other provinces of the Spanish dominion. Paul III. aided and protected those who labored to prevent its introduction into Naples, and Pius IV. acted in like manner in regard to Milan.

23. Seeing that he had made a mistake in sanctioning the state Inquisition, what did Sixtus IV. declare? To what was it contrary? What followed? 24. Instead of annulling his bull, what policy did Sixtus and his successors adopt?

25. In 1519 Leo X. attempted to annul the right of the king to appoint the Grand Inquisitors, and was deterred from doing so only by the difficulties of the times and the influence of Charles V., King of Spain and Emperor of Germany. Moreover, Sixtus IV. ordered the royal Inquisitors to act in concert with those of the Church—namely, the bishops. Later, in 1483, he tried to erect a tribunal superior to the Inquisition by appointing as judge of appeals from it the archbishop of Seville; and when he found that this measure had not the desired effect Sixtus himself received appeals from the sentences of the Inquisitors. This last measure was pursued by his successors, often under the greatest difficulties and contradictions.

26. To mitigate the punishments decreed by the Inquisition the popes tried to obtain the restitution of the property and the restoration of the civil rights of many condemned persons; they strove to shield the children of the sentenced; they ordered the Inquisitors to absolve secretly repenting heretics; they appointed special judges to rescue those who had appealed to them; they frequently called the Inquisitors to an account, and threatened them with excommunication if they persisted in persecuting those who sought the protection of the Roman court; and, lastly, they decreed the pain of death against false witnesses. And these efforts were made not by one pope and once only, but by all and repeatedly—it was their general policy.

27. In this manner the history of the Spanish Inquisition furnishes abundant proofs that the popes were then, as ever, the protectors of the persecuted. The Church has been reproached with canonizing the Span-

25. What did Leo X. attempt? What did Sixtus IV. do in 1483? 26. In what way did the popes try to mitigate the punishments of the Inquisition? 27. What does the history of the Spanish Inquisition prove?

ish Inquisition in the person of Peter Arbues, the murdered Grand Inquisitor. She counts among her saints also the penitent thief, but does not thereby sanction highway robbery.

28. The Inquisition at Rome.—The purely ecclesiastical tribunals, which existed wherever the political Inquisitions had not smothered them, had the confidence and met with the approbation of those over whom they exercised jurisdiction. That of Rome never pronounced sentence of death, and the esteem in which it was held was proven by the eagerness of all to appeal to it. It is abused for its treatment of Galileo by men who wilfully forget that the popes and those around them were Galileo's strongest friends, and that the Inquisition condemned him, not as a bad astronomer, but as a presumptuous theologian. Some of the rigors even of the Roman Inquisition would not be tolerated by either the Church or society in our day, but they were perfectly in keeping with the usages and opinions of that age. To require an institution to be always in advance of the age is to deprive it of existence and condemn it to be ever a future possibility and never a present reality.

What is said in regard to Peter Arbues? 28. How were the ecclesiastical tribunals regarded? What is said of the Roman Inquisition? For what was Galileo condemned? What is said of the rigors even of the Roman Inquisition?

PART II.

REACTION AGAINST THE TEMPORAL SUPREMACY OF POPES—BONIFACE VIII. AND PHILIP THE FAIR—CLEMENT V.—SEVENTY YEARS' CAPTIVITY AND PREPONDERANCE OF FRENCH INFLUENCE IN THE PAPACY—RESULTS—THE GREAT SCHISM OF THE WEST—CONDITION OF THE CHURCH DURING THE SCHISM—EFFORTS TO TERMINATE THE SCHISM—CONTEST BETWEEN THE PAPACY AND THE EPISCOPACY—COUNCILS OF PISA, CONSTANCE, AND BASLE—RESULTS AND EFFECTS OF THE STRUGGLES—HERESIES—SCANDALS—PRAISEWORTHY EFFORTS OF THE PAPACY, THE EPISCOPACY, THE CLERGY, AND THE LAITY DURING THIS EPOCH—SAINTS—CHURCH ARCHITECTURE—THE ARTS, LITERATURE, AND THE SCIENCES—UNIVERSITIES—REVIEW.

1. The Papacy during the Middle Ages.—To the temporal supremacy of the Papacy in the Middle Ages God never promised perpetuity; it had a beginning in the Church, therefore could it have an end. The Papacy of that period and the special form assumed by the hierarchy dated from an epoch in which social life, a prey to the strangest confusion, imposed on the Church particular and exceptional duties. As results of the position taken by the chiefs of the Church's hierarchy at that period, chaos gave way to national and political life, and the arts and the sciences flourished first in the bosom of the Church, and afterwards, through the Church, in the state. These results followed as natural consequences of the position assumed by the Papacy.

2. Temporal Power of the Popes.—All the energy of Christendom was concentrated in the popes, in order that it might be diffused by them throughout the Church. They were the censors and dictators of the age, because

1. What is said of the temporal supremacy of the Papacy in the Middle Ages? Under what circumstances had the position been assumed by the Papacy? What results followed from this? 2. What was concentrated in the popes?

religious and social order required it. To curb the brutal forces of the times was their mission, and to conquer them their glory. This end once attained, it entered into the designs of God's providence that the Papacy should confine itself more particularly to its religious mission. The gradual diminution of the temporal supremacy of the popes should therefore excite no surprise.

3. Reaction against the Temporal Supremacy.—Unfortunately for the welfare of the Church, the reaction against the temporal supremacy of the popes was both violent and extravagant. This was partly owing to the popes themselves and partly due to the circumstances of the times. Men of deep faith are apt to consider all prerogatives of authority exercised by a divine institution perpetual and indestructible. Hence in the public mind the temporal supremacy of the popes was not less sacred than their spiritual authority, and to impeach the one was tantamount to denying the other.

4. Growth of Secular Supremacy.—When the tendencies, therefore, towards nationalization which pervaded this epoch began to assert the temporal supremacy of kings or nations, and thereby to deny that of the popes, they were easily pushed to the extremity of denying the spiritual authority of the Papacy. The struggle between popes and kings was a preparation for the contest between the Papacy and the episcopacy, which in turn was a forerunner of the so-called "Reformation." The great work of the Papacy in this epoch was, therefore, to stay the current which, after having deprived the popes of that which was accessory, threatened to destroy also that which was essential, to the Church.

5. The Contest for Supremacy begun.—The struggle be-

What did they become and what was their mission? 3. What is said of the reaction against the temporal supremacy? 4. To what extreme was this pushed? Of what was this struggle and that with the episcopacy a forerunner?

tween the temporal powers of Europe and the Papacy began during the pontificate of Boniface VIII. (1294-1303). Like his predecessors, Boniface was a great pope. In the beginning of his reign he freed the Papacy from the pernicious influence of the kings of Naples, humbled the arrogance of the Roman aristocracy, and attempted to arbitrate between the warring nations of Europe. In all this he set up no new claims to authority, but merely acted in accordance with the principles accepted since the time of Gregory VII.

6. To prevent a war between France and England, and thereby, a European conflict, Boniface threatened to excommunicate the kings of these two countries upon their refusal to sign an armistice. Philip the Fair of France, sustained by the nobility, denied the pope's right to dictate in such matters. A rupture followed, which was, however, of short duration. The war was prevented, but the public mind in France had become so excited over the claims of Boniface that any future assertion on his part of temporal supremacy would necessarily result in a bitter struggle.

7. **Pope Boniface and Philip the Fair.**—In 1301 Boniface wished to organize a crusade, and to this end sent as special envoy to the King of France Bernard Saisset, Bishop of Pamiers. The imprudence and violence of Saisset soon furnished a pretext for his arrest, condemnation, and imprisonment. The pope naturally protested against this violation of the law of nations and demanded the freedom of his envoy, and at the same time convoked a council of the French clergy to consider certain complaints against the administration of Philip the Fair. To defend himself Philip assembled the nobility, the clergy,

5. Under what pope did the struggle for temporal supremacy begin? What is said of Boniface? 6. What did he do to prevent war between France and England? What followed? 7. Outline what resulted from Saisset's imprudence.

and the representatives of towns in April, 1302, and laid before them many charges against Boniface.

8. Violence of Philip; Death of Boniface.—In March and June of the following year (1303) he accused the pope of heresy and other crimes before these assemblies, demanded his deposition, and commissioned Nogaret to seize upon his person. On the 7th of September, 1303, Nogaret, aided by Sciarra Colonna and a band of desperadoes, succeeded in making a prisoner of Boniface in his native town of Anagni; but two days later the inhabitants took up arms, drove off the traitors, and restored the pope to liberty. One month later Boniface died at Rome (October 11, 1303), and was succeeded by Benedict XI. (1303-1304).

9. Philip's Interference in Papal Elections.—This pope adopted a conciliatory policy towards the King of France, and Philip availed himself of the opportunity to tamper with the college of cardinals and to form in it a party entirely devoted to his interests. The conclave which took place after the death of Benedict XI., after a session of eleven months, elected Bertrand de Got, Archbishop of Bordeaux, as pope.

10. Clement V.'s disastrous Reign.—The new pope took the name of Clement V. (1305-1314), was crowned at Lyons, and selected France as his future residence. This last step inaugurated the Seventy Years' Captivity, destroyed to a great extent the authority and prestige of the Papacy throughout Europe, and paved the way for the great schism of the West. As to Clement, his reign was an uninterrupted succession of blunders and of concessions to the insatiable avarice of the King of France. He materially modified the legislation of Boniface VIII.,

8. To what violent measures did Philip resort in 1303? Who succeeded Boniface on the Papal throne? 9. How did Philip avail himself of the conciliatory policy of Benedict? 10. Where did Clement fix his residence?

acquitted the conspirators against that pope of all crime, aided Philip in his persecution of the Knights Templars, suppressed the order in accordance with the decision of the Council of Vienne (1311), and levied heavy contributions on the churches. These taxes were collected in virtue of reservations, commands, tithes, and expectancies.

11. Evil Results of the Captivity at Avignon.—John XXII. (1316-1334), Clement's successor, increased these burdensome taxes to such an extent that bishops, priests, and monks became in consequence greatly dissatisfied. The other popes who resided at Avignon—Benedict XII. (1334-1342), Clement VI. (1342-1352), Innocent VI. (1352-1362), and Urban V. (1362-1370)—were personally good and zealous men, but entirely devoted to the interests of the kings of France. This vassalage of the Papacy destroyed the temporal supremacy of the popes, diminished the prestige of the See of Peter, and evoked throughout Christendom feelings of indifference and distrust.

12. Return to Rome necessary.—In no instance was this state of things shown more plainly than in the difficulties of the popes with Louis the Bavarian. A satisfactory settlement of the trouble was impossible, because the imaginary interests of the King of France were opposed to an understanding. Louis was excommunicated, and retaliated by setting up an anti-pope, Nicholas V. All Europe demanded the return of the popes to Rome, and the circumstances of the times rendered this return absolutely necessary.

13. Discussion of Papal Prerogatives.—The struggle of the Papacy with Philip the Fair and Louis the Bavarian had occasioned in the intellectual centres of Europe a

What is said of this step? Outline what is said of Clement's reign. 11. What is said of John XXII.? Of the other popes who resided at Avignon? What evils resulted from this? 12. What is said of the popes and Louis the Bavarian?

heated discussion of the prerogatives of popes and of the rights of kings. Of the eminent writers who took part in this debate the Augustinian Triumphus († 1328) and the Franciscan Alvarus Pelagius († 1340) contended for the temporal supremacy of the popes, while John of Paris, William Occam, and Lupold, Bishop of Bamberg, maintained that temporal rulers in affairs of state are above the pope.

14. Result of the Controversy.—The result of the struggle and subsequent controversy was a diminution of faith in the temporal supremacy of the Papacy and an increased sense of independence in every nation of Europe. The principles proclaimed by Gregory VII. and upheld by his successors down to the time of Boniface VIII., after accomplishing their providential mission, had become unsuited to control and influence the destinies of Europe.

15. The Papacy and the Episcopacy.—The struggle for temporal supremacy between popes and kings was a preparation for the more baneful contest for spiritual supremacy between the Papacy and the episcopacy. Many tendencies in the Church, even from the time of Boniface VIII., pointed to the approaching struggle. The demands of the episcopacy for the reformation of the Church in its head and members were heard throughout this epoch, at times faintly and indistinctly, but at others in clear and forcible tones. It was not, however, until the great schism of the West had destroyed the prestige of the Papacy that this contest became a necessity of the times and assumed gigantic proportions, threatening the very life of the Church.

16. The Seventy Years' Captivity ended.—In the year 1376 Gregory XI. (1370-1378), at the earnest solicitation

13. What eminent writers took part in the debate upon Papal prerogatives and the rights of kings? 14. How did the controversy result? Why? 15. To what baneful contest did the struggle for temporal supremacy lead?

of all who had the welfare of the Church at heart, left Avignon, and in January of the following year (1377) took up his residence in Rome. One year later (March 27, 1378) he died at Rome. The cardinals, the large majority of whom were Frenchmen, were urged by the Romans to elect as his successor a native of the city of the popes, or at least an Italian. The conclave was held in the Vatican, and on the 8th of April, 1378, Bartholomew of Prignano, Archbishop of Bari in Apulia, was unanimously elected pope and took the name of Urban VI. The joy of the Romans at this election was shared by all Christendom.

17. French Cardinals set up an Anti-Pope.—Soon after the election of Urban VI., however, the French cardinals, upon one pretext or another, withdrew from Rome to Anagni, summoned Urban to resign the position to which they declared that they themselves had fraudulently elected him, and when he justly refused to obey their demands they entered into a conclave at Fondi and elected as pope Cardinal Robert, Count of Geneva, who took the name of Clement VII. (A.D. 1378).

18. Efforts to weaken Papal Authority.—Frequently before anti-popes had been set up to hamper or to destroy the authority of the See of Peter, but because the times were not ripe for schisms they had passed away leaving scarcely a trace in history. In this epoch the tendencies were different. To minimize the authority of the popes, and to destroy, if possible, their great moral power, was the aim of the heads of European nations; to create a schism and hold the Papacy up to ridicule by dividing it against itself was the best means of attaining this end. Moreover, within the Church the spirit of nationalism

16. What did Gregory XI. do in 1377? Outline what followed the death of Gregory in 1378? 17. What did the French cardinals soon after do? Whom did they elect anti-pope? 18. What were the tendencies of this epoch?

and individual independence had formed a strong party, which sought to increase the authority of the episcopacy to the detriment of the prerogatives of the Papacy.

19. The great Schism of the West.—The result was a deplorable schism. Urban VI. remained in Rome; Clement VII. took up his residence at Avignon. The French king espoused the cause of Clement, and by astute diplomacy obtained for him the recognition of Naples and Savoy, Castile, Aragon and Navarre, and Scotland and Lorraine. The other countries of Europe remained faithful to Urban. The great schism lasted for nearly forty years (1378-1417). When one or the other contestant died a successor was immediately elected. Urban was succeeded by Boniface IX. (1389), Innocent VII. (1404), and Gregory XII. (1406); and Clement VII. by Benedict XIII.

20. So great was the acrimony of the contestants that there was no hope of a reconciliation. Each sought by every means the recognition of the civil governments; each bartered for the support of institutions of learning, and whenever one advanced a step towards an understanding the other drew back in dread of a reconciliation. History furnishes no stronger instance of the wonderful tenacity with which men cling to authority.

21. Deplorable Results of the Schism.—In consequence of the dissensions of these contestants the internal condition of the Church was most deplorable. In order to cover the expenses of their respective courts the two contesting popes insisted on the rigorous collection of existing taxes, levied heavy contributions on the churches under their jurisdiction, and devised new and unprecedented means for obtaining funds. This, however, was

19. What resulted from setting up an anti-pope? What countries recognized the anti-pope? How long did the great schism last? 20. What is said of the contestants in this struggle? 21. How did the contest affect the Church?

only a question of money ; the moral evil was deeper and more far-reaching.

22. Simony became so general that benefices were publicly sold to the highest bidder. Ecclesiastical positions were frequently occupied by ignorant and careless men. Dioceses languished for want of worthy rulers, and monasteries perished of inanition. Every province of Christendom was divided in its obedience, and every Christian of Europe was excommunicated by either the one pope or the other. Men's minds and consciences were unsettled, and their faith sought in vain to determine with certainty which of the two contestants was the successor of St. Peter. Never had God's Church seen sadder days or heard more heart-rending cries from her afflicted children.

23. God's Church imperishable.—However, great as were the evil and abuses, the condition of the Church was not hopeless, for God had raised up in it men who, by their inexhaustible devotion, their zeal, energy, and sublime virtue, joined to great learning, exercised a decisive influence in terminating the crisis. Peter d'Ailly, Nicholas Clemangis, St. Vincent Ferrer, John Gerson, Henry of Langenstein, Theodoric of Niem, and innumerable others of less note considered the evils which afflicted the Church dispassionately and labored to remedy them.

24. Power of Popes and of Councils.—The only practical way out of the troubles seemed to be in the convocation of a general council ; but as neither of the popes would consent to call it, the great question arose of the possibility of an œcumenical council without the pope, or of the supremacy of such a council over the pope. The contesting popes agreed in declaring that they were superior

22. Outline the deplorable results of the struggle. 23. Why was the condition of the Church not hopeless? Name some of the saintly men who labored to remedy the evils. 24. What question arose as to popes and councils?

to the council and that without their concurrence a general council was impossible. This opinion, elaborately explained and defended at the time, embodied what is known in history as the papal system of the Church's constitution. The peace-makers and bishops, on the other hand, advocated the episcopal system, claiming the supremacy of councils over popes.

25. The Successor of Peter supreme in the Church.—Each of these systems has been at different epochs of immense practical advantage to the Church. Without the centralization of authority in the popes the Church could not have saved religion and society during the Middle Ages, and without the episcopal system the great schism of the West might have been perpetuated indefinitely. The recent decisions of the Vatican Council have settled for ever the controversy in regard to the powers of popes and councils.

26. The Council of Pisa; three Popes.—To put an end to the schism the cardinals of the two papal courts agreed to call a general council. This council met at Pisa on the 26th of March, 1409. The rival popes were ordered by the assembled bishops to appear before them. They both refused, and the council proceeded to depose them. The cardinals who were present at the council elected as pope Alexander V. (1409-1410); but as Gregory XII. at Rome, and Benedict XIII. at Avignon, refused to recognize the jurisdiction of the council, instead of two popes claiming supreme authority the Church beheld three. John XXIII. (1410-1415), the successor of Alexander V., called another council to meet at Rome in 1412, but neither he nor the few bishops who obeyed his summons were capable of accomplishing anything decisive.

25. What is said as to the advantages of the two systems? What council settled the question of supremacy? 26. What did the cardinals of the two papal courts do? What was done at the Council of Pisa? What followed?

27. The Schism ended.—Two years later (November 5, 1414), owing greatly to the exertions of the Emperor Sigismund (1410-1437), the bishops assembled at Constance and effectually put an end to the schism. John XXIII. was deposed; Gregory XII. resigned, and Benedict XIII., after his deposition, found scarcely any one to pay homage to him as pope. The cardinals and six deputies from each nation present at the council elected as pope Otho Colonna, who took the name of Martin V. (1417-1431).

28. Efforts at Reformation.—The schism was ended, but the evils which it had wrought in the Church were still present. To uproot or reform them was an urgent necessity. The council, however, had already lasted nearly four years, and most of the fathers desired an interval of rest before entering upon the arduous work of reformation. Moreover, the bishops, more fully persuaded than ever of the truth of the episcopal system, because of its effectiveness in suppressing the schism, were disposed to encroach on the pontifical authority to the injury of the Church.

29. An attempt, however, at reformation was made. A committee was appointed to draft the necessary decrees; concordats were entered into by the pope with the different nations, calculated to remove abuses in both Church government and ecclesiastical life, and seven general decrees on reform were promulgated. The adoption of more ample reformatory measures was put off to a future council.

30. The Council of Basle.—In 1423 Martin V. attempted to assemble a council at Pisa, but, owing to a pestilence which then afflicted Italy, only a few bishops

27. What was done by the Council of Constance? Who was elected pope? 28. What was necessary to be done after the schism was ended? What is said of the bishops? 29. What reformatory measures were decreed by the council?

obeyed the summons. The pope therefore dissolved the council and called another to meet at Basle in 1431. At the time fixed for this meeting Italy, France, and England were in the throes of political turmoils, while Austria was torn into factions by the dissensions of the Hussites. In consequence of this state of affairs the bishops were slow in reaching Basle, and many of them sent as deputies men whose bitter partisanship and inexperience foreshadowed dissensions and troubles.

31. Conflict between Pope Eugenius and the Council.—

In view of these circumstances, and also to accommodate the Greeks, who sought to reunite themselves to the Latin Church, Eugenius IV. (1431-1447) determined to change the place of holding the council to some Italian city. He therefore issued a bull on the 12th of November, 1431, in which he transferred the sittings of the council from Basle to Bologna. One month later (December 12) he formally dissolved the Council of Basle. Against the expediency of this action of the pope there existed certain good and worthy reasons, and hence the fathers assembled at Basle, imbued for the most part with the idea of the supremacy of councils, refused to obey the papal orders.

32. A long and bitter struggle followed, the pope refusing to revoke his bulls, and the council declaring itself the representative of the universal Church, assembled in the name of the Holy Ghost and superior to the pope. In vain did the friends of the pope and the council try to bring about a reconciliation. For two years the pope maintained the stand he had taken, and the bishops occupied themselves exclusively in devising means to annul the decrees of the pope and to weaken his authority.

30. What is said of the council called to meet at Basle in 1431? 31. Why did Pope Eugenius change the place of holding the council? What did the fathers do? 32. Outline the struggle which followed between the pope and the council

33. An Anti-Pope set up by the Council.—When at last a satisfactory agreement was reached (February, 1434), the fathers of the council, instead of reforming the Church in its head and members, busied themselves with forming decrees derogatory to the pope and subversive of ecclesiastical discipline. When men, embittered by hatred, set their faces against legitimate authority, they invariably adopt a suicidal policy. In this instance the fathers of the Council went to revolutionary extremes, and when Eugenius transferred the sittings of the assembly to Ferrara (1437) they deposed him and set up a creature of their own, Amadeus VIII. of Savoy, as anti-pope (Felix V.)

34. The Conflict for Supremacy practically ended.—Long before this, however, the Basilians had lost the respect of Europe, and their proceedings, characterized by bitterness and inconsistency, had merited for them universal contempt. Such was virtually the end of the struggle between the Papacy and the episcopacy. Theoretically, the question of supremacy was still debatable; practically, truth had triumphed in the victory of the Papacy. The struggle was a most deplorable one for the Church, not only on account of the demoralization and disorganization which it caused, but also because of its effects in preventing the introduction and enforcement of desirable reforms.

35. Impediments to needed Reforms.—Indeed, the failure of the Church in this epoch to adopt and carry out great reformatory measures is traceable to the hampered position of the Papacy and the abnormal stand of the episcopacy brought about and perpetuated by this unfortunate conflict. The dissensions among the bishops,

33. How did the struggle culminate in 1437? 34. How were these proceedings regarded by Europe? What was the result of the struggle? 35. Why did the Church fail at this epoch to adopt reformatory measures?

and the different interests of the different nations to which they belonged and to which they were firmly attached, rendered the inauguration of general reforms almost impossible.

x **36.** The popes did what they could. They negotiated separately with the different nations of Europe, and entered into concordats with their governments. Whatever there was of good and beneficial in the decrees of the Council of Basle was approved by Nicholas V. (1447-1455). The Pragmatic Sanction of Bourges, taking as a basis the decrees of Basle, formulated in 1438, became a part of the statutory law of France, notwithstanding the pope's opposition.

x **37. Secular Interference in Church Affairs.**—The results of the struggle between the popes and kings, and between the Papacy and the episcopacy, may be given in a few words. The Papacy lost temporal supremacy, the episcopacy gained nothing and suffered much, while the state acquired general preponderance. Exclusive control of Church benefices and the right to nominate to vacant bishoprics were lost to the Papacy throughout Europe. In England, France, Germany, and Spain the kings participated in ecclesiastical revenues and nominated to vacant bishoprics. This condition of things gave to temporal rulers immense influence and power in the affairs of the Church. The attempts of the various governments, through the means of pragmatic sanctions such as those of Bourges, Frankfort, and Mentz, to establish national churches, indicated plainly the tendency of this influence.

x **38. Ecclesiastical Degeneracy.**—The enormous taxes levied on the churches during the schism were in many instances perpetuated. Ostensibly to indemnify them-

36. What did the popes do toward reform? What is said of the Pragmatic Sanction? 37. What resulted to the Papacy and the episcopacy from these struggles? What is said of temporal rulers and governments at this time?

selves, many bishops extorted money for the collation of benefices. They also contrived to obtain control of a great number of benefices. The chapters were composed almost exclusively of men of noble birth. Dioceses, in many instances, were shamefully neglected, the bishops being absent from them a great part of the time. The clergy in many parts of Europe, in consequence, became lax and indifferent, and the laity followed the example of the priesthood. Monasteries in many instances lost the spirit of religion and became a scandal to the faithful. The lives of several popes, and the calumnies industriously circulated by adherents of one party about those of the other, contributed greatly to this deplorable want of Church discipline.

39. The Wickliffe Heresy.—To the other trials of the Church in this epoch was added also that of heresy. Whenever abuses against the moral and disciplinary teachings of the Church have been wide-spread, errors against her doctrinal truths have obtained a ready acceptance. Heresy, however, follows wrong-doing, not as a protest against it, but as its logical culmination. John Wickliffe (1324-1384) was the first, in order of time, of the heresiarchs of this epoch. He proclaimed the doctrine of the individual interpretation of the Bible, as the rule of faith; denied transubstantiation in the Blessed Sacrament and the necessity of auricular confession. His teachings on unqualified predestination were subversive of all order, ecclesiastical and civil. He was condemned in a synod held at London (1382), and deprived of his position of professor at the University of Oxford by royal order.

40. Spread of the Wickliffe Heresy to Bohemia.—The

38. How was the Church afflicted at this time in her own household? 39. What other trial afflicted the Church at this period? Who was the first of the heresiarchs? Outline Wickliffe's teachings. What of his condemnation?

errors of Wickliffe were carried to Bohemia and extensively propagated by John Huss. Bohemia soon acquired the reputation of being the home of heretics. The efforts made by the Church and the state to destroy the heresy served to excite and embitter its followers and to bring on a civil-religious war. Dissensions among the heretics themselves soon weakened and ultimately destroyed their influence.

41. Fate of Huss and Jerome of Prague.—As to John Huss himself, condemned and degraded by the Council of Constance, he was delivered up to the secular power, by which he was sentenced to death. In accordance with the penalty of the civil law he was burnt at the stake (July 6, 1415). A similar fate awaited his disciple, Jerome of Prague. There were also other heresiarchs of less note—namely, John Wesel, John van Goch, as well as the zealot John Wessel.

42. The Church ever true to her Principles.—It must not be imagined, however, that the history of the Papacy and the Church in this epoch is one of uninterrupted abuses and general decay. Far from it! God has made men His ministers, and human passions and interests and worldly influences have often entered into His Church, but they have never corrupted or degraded it. Men are free to do evil, but, by a miracle of God's providence, the Church has never taught it nor approved of it, even in those who occupied the most exalted positions.

✕ **43. The Church triumphs over all Evils and Scandals.**—Sin is for ever wrong in itself, but the sins which might be passed over in silence in the laity are crying crimes and standing scandals in the priesthood. Hence the children of the Church, because of its intense hatred of wrong,

40. Into what country did Wickliffe's heresy spread? By whom was it propagated? What resulted from this? 41. What was Huss' fate? Name other heresiarchs. 42. What is said of the Papacy and the Church in this epoch?

have always been inclined to magnify the scandals which have from time to time taken place in it. They have preached about them, held them up to public ridicule, and invoked the judgment of God and of the Church and of men on the heads of the teachers of righteousness who were the doers of wrong. The Church hates sin; it does not fear it, and its power to live it down and crush it out and triumph over it is one of the strongest historical proofs of its divinity.

44. More Good than Evil.—In this epoch the good more than counterbalanced the evil; but the evil was clamorous and on the surface, known and seen by all—for error to succeed ever so little must be belligerent and aggressive—while the good wrought in patience and silence. The doers of wrong prepared the way for a greater evil and perished; the good live in the imperishable works erected by their faith, and zeal, and learning.

45. The Papacy again in the Ascendant.—The Papacy, which suffered most in this epoch, preserved its faith intact even in the schism, and immediately after the extinction of that great curse it regained much of its former power and splendor. It enforced the reformatory statutes of Constance and Basle; it sent legates throughout Europe to reform and elevate monastic life; it labored earnestly to bring about the reunion of the schismatic Greeks, and it alone of the European powers strove unceasingly to defend Christendom against the military genius of Mohammedanism. If Constantinople fell (1453), like another Jerusalem or pagan Rome, the Papacy was not responsible for the catastrophe.

46. What the Popes did for Europe.—The popes fostered science, protected the philosopher and the artist, founded

43. What proves the Church's divinity? 44. What is said of good and evil in this epoch? 45. What did the Papacy preserve intact? What was done by the Papacy, during this epoch, for reform and against Mohammedanism?

universities, encouraged education, and raised up men of great learning. Nicholas V. rendered incomparable services to science; Pius II. (1458-1464) was one of the most learned men of his age, and Sixtus IV. (1471-1484), by his munificence, gathered around his throne the best talent of Europe. Unfortunately this last-named pope tarnished his reputation by nepotism, but aside from this his reign was honorable and useful to the Church.

47. Innocent VIII. and Alexander VI.—It is not possible to say with truth as much of Innocent VIII. and Alexander VI. The irregularities of their youths and the nepotism of their reigns were for them a curse, and to the Church an evil. Their misdeeds, which, however, sullied their own names, and not the chair of Peter, cause us to regret that in them, at least, God's grace was not stronger than man's free-will. As teachers of God's truth the faith even of these two popes is unimpeachable.

48. Pope Julius II.—Julius II. (1503-1513) was undoubtedly a great pope, and if the circumstances of the times had permitted him to use his unbounded energy in the reformation of abuses, rather than for the preservation and extension of the limits of the Pontifical States, his reign would have been one of the grandest in history. To blame him, however, in that which he did is to find fault with him because of his failure to adopt an unwise and suicidal policy.

49. The Episcopacy.—The episcopacy of this epoch was no disgrace to the Church. Demoralized by a long and bitter struggle, and hampered by royal appointments of men whose princely names were their chief

46. What did the popes of this time do for science, art, and education? What is said of Nicholas V.? of Pius II.? of Sixtus IV.? 47. What is said of Innocent VIII. and Alexander VI.? 48. What is said of Julius II.?



COLOGNE CATHEDRAL (begun 1248).

recommendation, it is not wonderful that tepid and inefficient, and sometimes even wicked, men were found in its ranks; but as a body the episcopacy was learned, pious, and zealous for the reformation of abuses and the promotion of the interests of God's religion. Its demand throughout this epoch was for the elevation of the clergy and the advancement of the best interests of God's Church; and men who devote their time and energy to such thoughts are not bad. The good alone seek to be better.

50. The Clergy.—The clergy also furnished innumerable examples of pious and disinterested men. Scandals and laxity existed among them, it is true, but it is for ever wrong to judge a body of men by the evil that is among them without taking cognizance of the good. The works in the interests of religion, science, civilization, and common humanity which were performed in this epoch were not accomplished by knaves or wicked men, or traitors to the dictates of their consciences. The Church was still the mistress of the minds and hearts and energies of Europe, and what her priesthood did not accomplish was not accomplished at all.

51. The Religious Orders.—Monasticism also soon recovered from the demoralization of the schism and subsequent struggles. The Benedictines, Dominicans, and Franciscans labored earnestly and zealously to reform abuses and to renew the spirit of their founders. New congregations sprang up and edified Europe by their sanctity, zeal, and learning. The Olivetans, the Jesuati, the Hieronymites, the Order of St. Bridget of Sweden, and the Minims of St. Francis of Paola were the most noteworthy of these new congregations.

49. Outline what is said of the episcopacy of this epoch. 50. What do we learn about the clergy? 51. What was done by the Benedictines, Dominicans, and Franciscans? What new congregations sprang up during this epoch?

52. Condition of the Laity.—The vast majority of the laity also still preserved their faith and the practice of heroic virtue. A desire to lead a higher and a nobler life, and to approach nearer to God, who is perfection, was manifested in many ways. Pilgrimages to Jerusalem and to Rome were frequent and numerous; the churches were thronged with devout worshippers; the sacraments were received; works of penance were extensively practised; monuments of charity were erected on every side, and books of piety were sought for with eager avidity. x Generations which make sacrifices

for religion are not depraved or without faith and devotion.



ST. CATHERINE OF SIENNA. (b. 1347; d. 1380).

53. Saints of this Epoch.

—The crowning manifestation of the true spiritual life in this age were the saints raised up by God in His Church. Of these the following may be mentioned: St. Andrew Corsini; St. John Columbini, founder of the Jesuati; St. Yvo, priest; St. Roch; St. John of Burlington; St. Peter, Bishop of Mentz;

St. John Nepomucen, martyr; St. Catherine of Sienna; St. Clare of Monte Falco; St. Elizabeth, Queen of Portugal; St. Catherine of Sweden; St. Agnes of Monte Pulciano; St. Antoninus, Archbishop of Florence; St. Vincent Ferrer; St. Lawrence Justinian, patriarch of Venice; St. Ber-

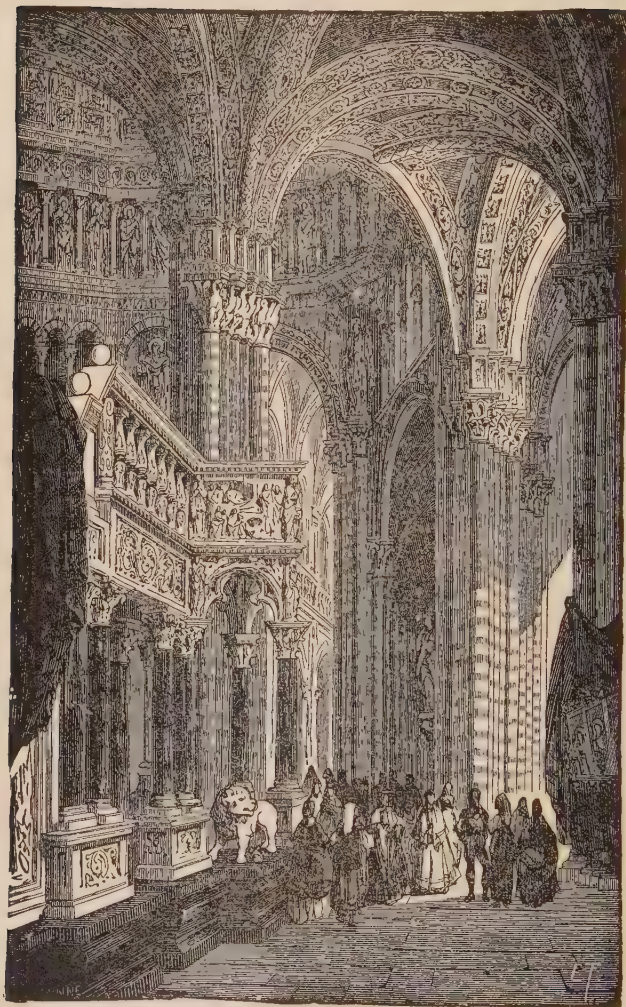
52. What is said of the laity during this epoch? How was this pious desire manifested? 53. What was the crowning manifestation of the spiritual life of this period? Name some of these saints.

nardinus of Sienna ; St. John Capistran ; St. Nicholas Albergati ; St. John of Sahagun ; St. Didacus ; St. James de la Marcha ; St. Casimir, Prince of Poland ; St. Frances of Rome ; St. Catherine of Bologna ; St. Catherine of Genoa ; St. Jane of France ; St. Coleta ; St. Anthony of Amandula ; St. Andrew of Monte Regalia ; St. Anthony of Aquila ; St. Veronica of Binasco ; St. Rita of Cassia, and St. Francis de Paula.

54. Lasting Monuments of the Faith.—In this epoch the labors of the Papacy, the zeal of the episcopacy, the disinterestedness of the clergy, the holiness of saints, and the piety of the laity were not engraven in perishable characters. Until the twelfth century the churches of Europe were mostly of wood. From that time to the days of Luther, in every city and village and hamlet, the brain of the architect and the hand of the mason were busy rearing imperishable monuments of a living faith ; and these gigantic edifices are the grandest and most imposing that the wisdom and artistic genius of man have ever constructed. In them every aspiration of the intellect and the complex demands of the imagination, the heart, and the senses are supplied with abundant food.

55. The Epoch of Gothic Architecture.—To the Byzantine and Romanesque styles hitherto in use was added the Gothic, with its pointed arches symbolical of Christian thought for ever aspiring heavenwards. To perfect and beautify or blend together these styles was the architectural ambition of the age. The Church created the ambition and furnished the necessary funds to execute its every laudable conception. What nations of to-day with immense revenues would scarcely undertake the clergy and laity in this age of small resources began and com-

54. Previous to the twelfth century of what were churches mostly built? What now began to be built? What is said of these grand edifices? 55. What was the new style of architecture called? Of what is it symbolical?



INTERIOR OF SIENNA CATHEDRAL (begun 1356).

What part had the Church in the erection of these magnificent edifices? To what are the basilicas and cathedrals of Europe a monument? Have any such buildings been erected since the sixteenth century?

pleted. The vast basilicas and cathedrals of Italy, Spain, Germany, France, England, and Belgium, most of which were either built or commenced in this epoch, are monuments, not to wicked men, but to generations of faith and virtue. Since the sixteenth century nothing has been added to church architecture and scarcely a monument has been erected worthy of admiration.

56. An Epoch of great Artists.—But architecture wrought not alone: the arts of sculpture, painting, carving in brass, wood, and ivory, the plastic art, and music vied with it and with each other in immortalizing the faith and hopes of these ages. Religion was the fountain source from which they all drew inspiration, and to it they all paid homage. In this epoch lived Giovanni and Andrea Pisano, Giotto, Ghiberti, Michael Angelo, Leonardo da Vinci, Fra Giovanni Angelico, Fra Bartolomeo, Perugino, Francesco Francia, Raphael, Correggio, Titian, Giovanni Bellini, William and Stephen of Cologne, Hubert and John Van Eyck, Albert Dürer, Martin Schön, and the two Holbeins.



FRA GIOVANNI ANGELICO (b. 1387 ; d. 1455).

57. An Epoch of great Writers.—And this epoch of artistic genius was also for a great part of Europe the age of poetry and of song. During it Dante wrote the *Divine Comedy*, Petrarch his sonnets, Boccaccio the *Decameron*,

56. What other arts vied with architecture during this epoch? From what did these arts draw inspiration? Name some of the great artists. 57. For what else was this age remarkable? Name some of the celebrated writers.

and Ariosto *Roland*. In it were born the Spaniards Boscan, La Vega, and Mendoza. The more northern nations of Europe must wait for another century or more for their great poets, but the inspiration had been received, the impetus given, the model formed, and the Christian descendant of the barbaric tribes had proven that he could sing more sweetly than the Latin foe of his forefathers.

58. An Epoch of Invention, Science, and Philosophy.—



DANTE (b. 1265 ; d. 1321).

And while the architect built, the artist labored, and the poet sang, the inventor, the scientist, the student, the philosopher, and the discoverer laid up stores of knowledge. The hour-glass and the water-clock gave place to the perfect mechanism of time-pieces ; the compass, which rendered possible the discovery of America, was improved ; the art of printing was invented by John Gutenberg ; new musical

instruments were introduced and old ones perfected, and the knowledge of the component parts of gunpowder was given to the world. Fire-arms, stamping-mills, and saw-mills were invented. Galileo aided in the invention of the telescope and microscope. Every branch of science was diligently cultivated and wonderful progress was made

58. Was this epoch remarkable only for architecture, art, and poetry ? Who else labored to benefit mankind ? Name the great inventions of this epoch. Who invented printing ? What did ~~Gutenberg~~ *Gutenberg* do ? What was done in science ?

in mathematics, algebra, trigonometry, engineering, and mining; in astronomy, medicine, geography, mineralogy, and metallurgy.

59. In historical researches the value of paleology, numismatics, and epigraphy was generally recognized. Weaving, coloring, works in glass, tawing, and the various trades were wonderfully perfected. Last of all, Columbus discovered America (1492), giving to the Church a field in which to repeat the civilizing work of Europe, and to geographical and nautical sciences especially a vast store of knowledge.



JOHN GUTENBERG (b. 1400 ; d. 1468).

60. Editions of the Bible during this Epoch.—Numerous exegetical studies of the Bible appeared in the different countries of Europe, while in nearly every language then spoken there were printed versions of the Holy Scriptures. Protestant writers have asserted that the publication of Luther's edition of the Scriptures in 1534 first made them accessible to the laity, but between the years 1455 and 1534 there were printed in the modern languages no fewer than 198 editions, of which 104 were of the entire Bible, comprising 20 in Italian, 26 in French, 19 in Flemish, 2 in Spanish, 6 in Bohemian, 1 in Slavonic, and 30 in German, and 94 of portions of Holy Writ, chiefly of copies

59. What is said of historical researches? What of the trades? What great discovery was made in 1492? What did this give to the Church? 60. Outline what is said about printed versions of the Bible between 1455 and 1534.

of the New Testament and the Psalms. Numerous editions of catechetical, mystic, and moral treatises were also printed.

**ē dīscīplīne rōcupīscētia. Cura
ēgo dīscīplīne dīlectiō ē: ⁊ dīlec-
tiō custodiā legū illi? ē. Custo-
diō aut legum cōsummatio**

SPECIMEN OF FIRST BIBLE PRINTED FROM MOVABLE TYPES. (Wisdom vi. 18, 19.)

61. Universities established during this Epoch.—To the numerous universities established during the previous epoch were added many others, especially in northern Europe. Of these twelve were in France; seven in Italy; three in Scotland—St. Andrews, 1412, Glasgow, 1454, and Aberdeen, 1477; eight in Spain; one in Belgium—Louvain, 1426; one in Denmark—Copenhagen, 1479; one in Sweden—Upsal, 1477; three in Hungary; one in Poland; and sixteen in Germany—Prague, 1348; Vienna, 1365; Heidelberg, 1386; Cologne, 1388; Erfurt, 1392; Würzburg, 1402; Leipsic, 1409; Rostock, 1419; Treves, 1455; Greifswalde, 1456; Fribourg, 1456; Basle, 1460; Mayence, 1477; Tübingen, 1482; Wittenberg, 1502; and Frankfort-on-the-Oder, 1506. In 1340 Oxford had 30,000 students, Prague 36,000 in 1408, and in 1538 Paris still counted 20,000.

62. Review.—In the history of European peoples this epoch was one of formation of nationalities. In that of the Church it was one of struggles, captivity, schism,

What assertion does this disprove? 61 Name some of the universities established in this epoch. What is said of students at Oxford, Prague, and Paris? 62. What was this epoch as to European peoples? What as to the Church?

dissensions, and scandals, and it was also one of deep faith, noble aspirations, and unbounded energy. To contend with difficulties from without and from within has ever been the lot of God's Church; to triumph over them, and live them down and grow and flourish in spite of them, has been her glory and her privilege. In this epoch first came the struggle with Philip the Fair of France, which shook to their very foundations the principles upon which was built the temporal supremacy of the popes.

63. Then followed, as a result of this struggle, the captivity of Avignon, which in turn produced the great Schism of the West. For forty years God's Church was delivered over to rival popes and contending factions, who, in the struggle for supremacy and personal interests, forgot the dignity and much of the mission given by Christ to His spouse. The Council of Pisa labored in vain to end the struggle: another at Rome accomplished nothing, and to the Council of Constance was reserved the honor of effectually terminating it.

64. No sooner had the Church regained her unity of head than she found herself in the throes of a mighty contest between the head and the members—the Papacy and the episcopacy. The tendency to nationalism and democracy was as pronounced in the Church as it was in the state, and the Council of Basle went further in revolutionary measures against the Church than did any civil assembly of the age against constituted governments. Over the episcopacy the Papacy gained a victory which gave to the Church peace, but failed to restore to her that strength which is the outgrowth of perfect union.

What is said of the struggle with Philip the Fair? 63. What resulted from the captivity of Avignon? What was the condition of the Church for forty years? Where was the struggle ended? 64. What contest followed?

65. Crippled and maimed, then, the Church beheld a torrent of iniquity pour in upon her. Heretics spread false doctrines; her children labored to destroy her by establishing national churches; many of her bishops became tepid and careless, and even vicious; scandals existed among her clergy, and laxity had penetrated into her monasteries and religious orders. With desolation was the Church made desolate, and the bitter waters that poured in upon her did not spare even her guiding heads.

66. Men may be wicked and generations be perverted, but they sicken and die, while God's Church lives. To preserve herself through the storm was more than human. To gather around her during it all who were pure and noble; to form hundreds of saintly men and women; to inspire her episcopacy with devotion to God and zeal for religion and learning; to be served by a disinterested clergy; to have monks who at her bidding were willing to reform themselves; to attach men's hearts to her with a fixedness of devotion that nothing could shake; to furnish inspiration to the architect, the artist, the poet, the student, and the discoverer; to build up gigantic and incomparable monuments of a living faith; to found universities and spread a thirst for knowledge through the ranks of her children, and to take all of good that men did and thought and wrought, and turn it to the glory of God in the face of the storm which threatened her very life, was divine. Christ has said it, history verifies it: "Heaven and earth may pass away, but my word shall not."

67. Retrospect.—The Church had baptized the barbarian and civilized his descendants. Through centuries of con-

What is said of the struggle between the Papacy and the episcopacy? 65. What misfortunes now fell upon the Church? 66. Did the Church sink beneath the storm of iniquity? What did she do ~~was~~ proves her divine origin?

traditions she had patiently labored. Her first work was to correct vices and Christianize noble qualities. The family, the basis of all civilization, was declared sacred. She next taught the principles of civil government based on authority and individual rights, and strove to form all the tribes and races of Europe into one vast and united empire. Failing in this, she became the most powerful element in building up strong and compact nations. She freed the slave and elevated woman. She labored successfully in convincing nations and individuals that justice is higher than might, that strength of mind is nobler than prowess of body, and that, save in the defence of justice, peace is preferable to war.

68. In consequence, to be just, or good, or charitable, or learned was the most popular claim to respect and the highest title of nobility. To distribute justice she made her popes censors and her bishops judges of men. To practise goodness and charity she established religious orders for men and women, who, having themselves given up all, gave liberally to others. To diffuse learning she established schools and founded a hundred or more universities. With a mother's love she rewarded the efforts of her children, which were at first feeble, but later on deserving of all admiration. The sciences and arts received from her masters whose works can never die.

69. At last the day of toil was over, and the close of this epoch beheld her gathering with maternal pride the fruits of her labors. The great work of Christian civilization was completed. The ornamentation and pushing to perfection of the details might still be carried on for centuries, but the great work was done. The solid

67. What did the Church do for the barbarian and his descendants? What was her first work? What did she declare of the family? What principles did she teach, and for what did she strive?

foundations, the massive walls, the graceful columns, and the vaulted arches had all been built by the hand of the Church beneath the cross of Christ. To her, above all, is honor due. To those of the next epoch, who, because of the few stones, more or less brilliant, which they added to the structure of Christian civilization, claim the entire building, history gives the lie.

Failing to form one empire of Europe, what did the Church become? What did she do for the slave and for woman? Of what did she convince nations and individuals? 68. What formed the best claim to respect? Why were her popes and bishops made censors and judges? Why were religious orders established? What did the Church do for learning? What did she do for science and the arts? 69. What had been completed during this epoch by the Church? Can any other justly claim the honor due for this great work?

SEVENTH EPOCH.

FROM THE RISE OF PROTESTANTISM (1517) TO THE
TREATY OF WESTPHALIA (1648).

PART I.

PROTESTANTISM ON THE CONTINENT.—*GERMANY*: CAUSES OF PROTESTANTISM—REVOLT OF LUTHER—CONFERENCE OF AUGSBURG—LUTHER'S ACTIVITY AND SYSTEM—HE IS EXCOMMUNICATED—DIETS—CONFESSION OF AUGSBURG—PEACE OF AUGSBURG—"EC-CLESIASTICAL RESERVATION"—THIRTY YEARS' WAR—TREATY OF WESTPHALIA—SPREAD OF PROTESTANTISM—REASONS—MEANS EMPLOYED BY ITS TEACHERS—RESULTS OF PROTESTANTISM—LUTHER.—*SWITZERLAND*: CALVINISM IN GENEVA.—*FRANCE*: STRUGGLE AND WARS BETWEEN THE CATHOLICS AND HUGUENOTS—THE ST. BARTHOLOMEW MASSACRE—END OF CALVINISM IN FRANCE.

1. Condition of Europe preceding the Rise of Protestantism.—In the beginning of the sixteenth century many causes combined to render possible a successful religious revolution, and these were found alike in the political, intellectual, and religious world. Although the rulers of Europe at this time—Maximilian I. of Germany, Francis I. of France, Henry VIII. of England, Charles I. of Spain, and Emmanuel of Portugal—were personally friendly to the popes, the political principles and tendencies throughout Christendom were accidentally inimical to the

1. What was the condition of Europe at the beginning of the sixteenth century? How was the Papacy regarded by European rulers? What is said of the political principles and tendencies of the time?

peace and strength of the Church. The peoples of Europe were passing definitively from the feudal to the monarchical form of government, and the transition was not peaceable, but was marked by bloody wars and long-continued feuds and struggles.

2. Evil Effects of Political Complications.—Political hatred ran high, and political interests absorbed all others. Because the Church had been for centuries in close alliance with feudalism and was still intimately associated with it, the tendencies of the age and the interests of monarchy were, in a measure, opposed to the ecclesiastical authority. To weaken the influence of the popes, and thereby fetter the most powerful ally of feudalism, was the aim of monarchical diplomatists. Hence the encouragement given by certain civil governments to the great Schism of the West and to the episcopacy in its struggle with the Papacy.

3. Antagonism founded on Misapprehension.—The example of rulers of nations was imitated on a smaller scale by the independent cities and the nobility, and even by the people, who had been constantly oppressed by feudalism. The ignorance of the people and the traditional notions of the educated gave to the revolution against the political associations of the Church the appearance of a revolt against the Church itself, and this inability to make a distinction between the dogmas and the political associations of the Church prepared the way for schisms and heresies.

4. Intellectual Tendencies of this Epoch.—The political opposition to the Church was intensified by the intellectual tendencies of the age. Two great systems of philosophy were face to face contending for the mastery of

What transition was going on among the peoples of Europe? 2. What evil grew out of the Church's alliance with feudalism? At what did monarchical diplomatists aim? 3. What is said of the example of rulers?

men's minds—the one, represented by Aristotle, serious and systematic, appealed to reason; the other, by Plato, brilliant and vague, appealed more powerfully to the imagination. The discussions between the disciples of these two schools invaded the domain of Christian dogma, and while some labored to reconcile the philosophy of these two masters with the Church's teachings, others became free-thinkers, fanatical mysticists, atheists, theists, and pantheists.

5. Condition of the Church at this Time.—Unfortunately, as sad legacies of the preceding epoch, abuses still existed in the Roman court, in the episcopacy, the clergy, and the monasteries, which, in the minds of the unthinking and the prejudiced, justified the bitter opposition to the Church. These abuses were distorted and exaggerated, it is true, by the revolutionists of the times, but there existed sufficient ground for complaint to call forth a popular demand for reformation. To bring about this reformation under the circumstances was a difficult task. Most of the abuses came from political complications and other sources outside of the Church, and which were independent of the Church and in many cases antagonistic to it. Moreover, the exaggerated notion of the importance and prerogatives of general councils, and the diminution of respect for the authority of the popes, seriously crippled the Church in dealing with abuses and errors.

6. Martin Luther.—This condition of society and these tendencies which pervaded all Europe, but were modified or intensified according to the circumstances of different localities, prepared the way for another Arius. He came in the person of Martin Luther, an Augustinian friar;

What prepared the way for schisms and heresies? 4. What two systems of philosophy contended for mastery? What resulted from this? 5. What is said of abuses? Whence came these abuses? How was the Church crippled?

but the revolution in which he was the leader was neither an accident nor the work of his own hands. The incident which served as an opportunity for the breaking out of Luther's revolt was the promulgation by Leo X. (1517) of a plenary indulgence, the alms attached to the gaining of which were to defray the expenses of a crusade against the Turks and aid in completing the magnificent basilica of St. Peter's at Rome. The Dominican Tetzl was appointed to preach this indulgence in Germany.

7. The Pretext for Luther's Revolt.—There had been for some time abuses in the form of dispensing and preaching indulgences; pious bishops had pointed them out and statesmen had protested against them. Tetzl did not altogether avoid the abuses, and later the papal legate, Miltitz, sharply rebuked him for his indiscretions. When he arrived in Wittenberg (October, 1517), Luther, in ninety-five theses, attacked his views and methods of preaching indulgences. As Luther was a professor of the University of Wittenberg and enjoyed considerable local celebrity, the stand which he took attracted attention. Tetzl, aided by Sylvester Prierias, entered into a discussion with him.

8. Luther's Opinions refuted.—Later, in a public debate with Doctor John Eck, of Leipzig, Luther suffered an ignominious defeat, and was still further humiliated by having the universities of Paris, Louvain, and Cologne, to which the debate was submitted by consent, decide against him. Previous to the discussion with John Eck he had been called to Rome by the pope, but Prince Frederick of Saxony obtained permission for him to be heard in Germany. The conference took place at Augsburg (1518) before Cardinal Cajetan, papal legate. Lu-

6. Who was Martin Luther? What incident served as an opportunity for his revolt? For what were the alms to be used? 7. What is said of abuses connected with indulgences? What was done by Luther in 1517? What followed?

ther had not as yet sufficiently developed his heresy to justify the cardinal in formally condemning him, and he therefore confined himself to demanding of him a retraction of his teachings on indulgences. This Luther obstinately refused.

9. Luther's Religious System.—In the years 1520 and 1521 Luther displayed extraordinary literary activity. Pamphlet or treatise followed each other in rapid succession, and it was at last possible to form an idea of his system, if such it may be called. This system, without a traditional basis, was in its religious bearings a kind of pantheistic mysticism; in its real nature and general tendencies it was a revolt against all traditional authority, human and divine. According to Luther, the Bible is the only source and rule of faith; man is totally corrupt and without free-will; redeemed by the merits of Christ, he is dispensed from all moral obligation, being justified by faith alone.

10. To what Lutheranism leads.—The first principle did away with the Church; the second destroyed the moral code. In pursuance of this theory Luther declared that there is no need of a special body of men set apart to dispense the mysteries of God, and, as a consequence, no visible church or special means established by God whereby man may work out his salvation. To take the place of the Church's hierarchy he declared that there is a universal priesthood, and that every Christian may assume its functions. He disapproved of all good works as useless, and he rejected all the sacraments except Baptism and the Eucharist, and left the reception even of these optional. A heresy more far-reaching and subversive of traditional Christianity could not have been

8. How did Luther fare at the hands of Dr. Eck and the universities? Relate what took place at Augsburg in 1518? 9. Outline Luther's religious system. 10. What is said of this? What did Luther declare? What did he disapprove?

imagined. Other heresies had attacked special dogmas; this one threatened the whole dogmatic and moral system of Christianity.

11. Luther excommunicated by Pope Leo X.—On June 14, 1520, Leo X. issued a bull condemning the teachings of Luther and pronouncing against him sentence of excommunication in case he persisted in his errors. Luther treated the bull with contempt and publicly burnt it in the market-place of Wittenberg. The pope's excommunication, however, not only expelled Luther from the Church, but it made him also, according to the legislation of the age, an offender against the civil law. The authorities of the empire, therefore, entered into the dispute, and assembled one diet after another to end the controversy, but foreign and domestic political complications and interests hampered the action of these diets and rendered the majority of them abortive.

12. The Lutherans and the Civil Power.—In the Diet of Worms, 1521, Luther was condemned to expulsion from the empire, but his friend, Frederick of Saxony, prevented the execution of the sentence. The diets of 1522, 1524, and 1526 accomplished nothing. The opening of the Diet of Spire, 1529, found the Lutheran and Catholic princes united to uphold and defend their respective religious opinions. In this diet the Lutherans protested against the conciliatory proposition of the Catholic princes and refused to grant toleration to Catholics in Lutheran districts.

13. The Confession of Augsburg.—In 1530 the emperor, Charles V. (1519-1556), opened the Diet of Augsburg. To re-establish unity and peace was the aim of the emperor, and hence he invited the Lutherans to draw up a

How did he treat the sacraments? What is said of this heresy? **11.** What was done by Leo X. in 1520? What did Luther do? What followed? **12.** What was done by the diets of Worms and of Spire in 1521 and 1529?

clear statement of their faith and grievances. The Confession of Augsburg, written by Melancthon, was the result. The Catholic party in turn submitted to the diet a refutation of the Confession; and, as there was every prospect of an endless debate, the emperor put an end to the discussion and promulgated decrees adverse to the Lutherans. In consequence a religious war seemed inevitable, but from one cause or another sixteen years elapsed before it broke out.

14. War; the Treaty of Augsburg.

—In this war, although numerically stronger and better trained, the Lutherans, deprived of good leadership, were easily defeated by the imperial army at Mühlberg (April 24, 1547). Betrayed, however, by his lieutenant, Maurice de Saxe, who



CHARLES V. (b. 1500; d. 1558).

entered into a conspiracy with Henry II. of France and surrendered to him the dioceses of Metz, Toul, and Verdun, Charles V. was forced to sign the peace of Augsburg (1555), which gave to Protestantism a legal existence in Germany.

15. How Protestantism was spread.—From the beginning the tactics of the Lutheran leaders had been in open violation of all justice. Principalities and districts had been forced to accept Protestantism because the tem-

13. Why did Charles V. convoke the Diet of Augsburg? What did the Lutherans present to the diet? What was done by the Catholic party? How was the discussion ended? 14. Outline the events of the war which began in 1546.

poral rulers so decreed; cities had abandoned the faith in virtue of an act of the municipality, and dioceses had been forced to range themselves under the Lutheran standard because of an intrusion into the episcopal office or the apostasy of a bishop. To put a stop to this last outrage against individual conscience was the aim of an article in the treaty of Augsburg known as "the Ecclesiastical Reservation." The Protestant party protested against this article at the time of the treaty, and refused to be governed by it afterwards.

16. The Thirty Years' War.—Its repeated violation, together with other causes, produced the most violent religious antagonism throughout Germany and brought about the Thirty Years' War (1618-1648). In this war the Protestant party, or Evangelical Union, was under the leadership of the Palatine Elector, and the Catholic League was headed by Maximilian, Duke of Bavaria, and later by the Emperor Ferdinand, who appointed Wallenstein general of his forces. The Catholics gained victory after victory, and would certainly have restored political and religious unity to Germany had it not been for Catholic France, which, under the guidance of Cardinal Richelieu, came to the rescue of the Protestants in order to weaken Germany.

17. The Treaty of Westphalia.—The treaty of Westphalia put an end to the German political complications which had their source in religious dissensions. Protestantism in Germany was enabled to propagate and maintain itself through the invasions of the Turks and by the machinations of Richelieu, a cardinal of the Catholic Church. The first sought to destroy Europe and Christianity; the latter labored successfully to ruin Germany.

15. How was Protestantism spread? What was the aim of "the Ecclesiastical Reservation"? 16. What led to the Thirty Years' War? Who prevented the Catholics gaining the victory? 17. What of the treaty of Westphalia?

18. Direful Effects of Luther's Writings.—In the meanwhile the writings of Luther had passed from hand to hand, and in a wonderfully short time had been spread throughout Germany, creating everywhere the greatest excitement. Disciples gathered around him; the people espoused his cause, and princes became his protectors. In vain did able Catholic controversialists labor to stay the torrent; like some epidemic, of which the germs had been prepared and spread broadcast beforehand, it broke out simultaneously in many places, swept whole populations from the bosom of the Church in a day, and baffled every effort at suppression. It was the first fury of a popular storm.

19. The Heresy spreads over Northern Europe.—In a few years the heresy spread from Saxony through the duchies of Lüneburg, Brunswick, Mecklenburg, and Pomerania; through the archdioceses of Magdeburg and Bremen; into the cities of Weimar and Rostock, and all along the coast of the Baltic Sea. Livonia and Prussia also went over to Luther's teachings. Livonia became Lutheran because of the apostasy of William, Margrave of Brandenburg and Archbishop of Riga; Prussia was forced to accept the new teaching by Albert, Grand Master of the Teutonic Order, who wished to plunder the country with a safe conscience; another grand master, Gothard Kettler, gave Courland to Protestantism, while Silesia welcomed it mainly through the influence of the municipal council of Breslau.

20. In Poland, owing to the characteristic antipathy of the people, the opposition of Polish kings, and the dissensions of its adherents, Protestantism made comparatively little headway. In Sweden and Denmark Catholic worship was abolished in order to obtain possession of the

How was Protestantism maintained in Germany? For what did Richelieu labor? 18. Relate what resulted from Luther's writings. 19. Into what countries did the heresy spread? 20. What is said of Poland? Of Sweden and Denmark?

wealth of bishoprics and monasteries. In Sweden Gustavus, of the house of Vasa, and in Denmark Christiern II. (1513-1523) and Frederick I. (1523-1533) established Lutheranism.

21. First Phase of Protestantism—Dissatisfaction.—This phenomenal growth of Protestantism was brought about by many different causes. Religion and true religious zeal had little or nothing to do with it. It is true that Luther's fundamental principles had in them something which attracted the attention and enslaved the imagination of some men of religious natures who had a false conception of the genius of Christianity. The number of these, however, was comparatively small. In its essence a revolution against traditional authority, the movement inaugurated by Luther possessed all the characteristics and employed all the weapons of revolt. To seek only the evil that has grown up in an institution, without taking cognizance of its essential goodness; to preach avarice and licentiousness; to propagate calumny; to pander to the lowest passions and to use violence, were the methods employed.

22. Attempts to justify the Revolt.—To justify their revolt the leaders of this insurrection held up to public ridicule and indignation the exorbitant claims of the Papacy, the abuses which were the sad relics of ages of struggles with barbarism and corruption, and the scandals which unfortunately existed among the clergy. They ignored the work of time and the efforts of the Church to diminish, obliterate, and reform all these causes of complaint, and all that human passion had wrought of evil in the Church's career was diligently sought out and exaggerated by them.

21. Was the growth of Protestantism owing to true religious zeal? What was the movement inaugurated by Luther? What methods were employed? 22. How did the leaders attempt to justify their revolt? What did they ignore?

23. Tactics of Protestantism.—In this work history was perverted, the Fathers of the Church insulted, dogmas distorted, and truth made a pretext for inculcating error. Every means, fair and unfair, was employed by them to bring the Church into odium and to misrepresent its teachings. Wherever local grievances or ambitions or discontent existed they were employed because more potent than general complaints. In one place it was the power of the clergy, in another the vices of a pastor or the corruption of a monastery, and in another still the demands of a bishop or the claims of a cathedral chapter, that they used to arouse the animosity and unsettle the faith of the people.

24. Teaching false Principles.—But all this only tended to create dissatisfaction, which, if wisely controlled, would have been productive of good, while the aim of the leaders of the insurrection was destruction. They therefore went a step further. In the early stages of the revolt their principal support and encouragement were derived from the people. To gain these more completely Luther and his disciples pointed out and insisted on the strong democratic features of their teachings. The idea of a universal priesthood had a powerful effect on the popular imagination, and no effort was spared to make it impressive.

25. The establishment of a universal priesthood exempted the people from the obligation of supporting a divinely-commissioned one. The teaching also of the all-sufficiency of private interpretation of the Bible, which practically rendered every ignorant man and woman and dreamer an inspired theologian, greatly flattered the vanity of an intellectually proud people. Empty pride

23. How did they use history, the Fathers, and dogmas? What other means did they employ to gain their ends? 24. Failing in their purpose, what was their next step? 25. What is said of the establishment of a universal priesthood?

and ambition, however, may turn the heads of men, but they cannot influence the multitudes deeply and permanently.

26. Second Phase of Protestantism—Revolt and Mob Violence.—Something more was required, and the leaders of the revolt found it in Luther's teaching of slave will and justification by faith alone. This teaching opened the flood-gates to the indulgence of every low appetite by logically destroying the code of Christian morality. "Sin, and sin boldly," cried Luther; "but let your faith be greater than your sin, for sin will not destroy in us the reign of God, although we were to commit murder a thousand times a day." All moral restraint was hereby destroyed and the wicked of every class of society eagerly enlisted in the work of destruction. Mobs of furious wretches whose faith condoned their every crime razed monasteries and convents, imbrued their hands in the blood of their priests, and, defying all authority, aroused the people everywhere to revolt, schism, war, murder, theft, and incendiarism in order to destroy the Catholic faith.

27. Civil Society attacked.—Political as well as religious, they attacked likewise the organization of civil society. The teaching that inveighed against the spiritual authority of pope and bishop was made to condemn likewise the political power of emperor and lord. Karlstadt preached iconoclasm, and the mob applauded him, while Thomas Münzer spoke more intelligibly to the people of political equality and freedom. Luther's bull against the episcopacy, declaring that "whoever aided with his arms, his fortune, or his life to devastate bishops was a good son of God, a true Christian, and an observer of the

What is said of the private interpretation of the Bible? 26. To what did Luther's teaching of justification by faith alone lead? What did Luther say? What terrible results grew out of this? 27. What was next attacked?

commandments," was made to apply also to temporal rulers.

28. The Peasants' War.—A political insurrection, predicated on the worst passions and deepest hatred, broke out, and the war between cottage and castle spread over Suabia, the Black Forest, the Palatinate, Franconia, Thuringia, and Saxony. In a short time a hundred thousand men fell on the field of battle, seven cities were dismantled, fifty monasteries were razed to the ground, and three churches burned. Works of art and literary treasures were ruined. Barbarism threatened to regain possession of Germany, destroying alike all literature, art, poetry, morality, faith, and authority.

29. Third Phase of Protestantism—Despotism.—The Peasants' War ended, the leaders of the revolt against the Church took time to consider the work of their hands. They had appealed to the people, and the people had responded to their call. But to arouse popular passion was far easier than to control it. The excesses of their followers threatened the existence of their work. To insure perpetuity to their revolution they found a change of policy necessary. From the people, therefore, they turned to the princes. The democratic element was effaced and absorbed in the despotic.

30. Why Princes embraced Protestantism.—To enlist the sympathies of princes and secure their faithful allegiance to Lutheranism was an easy matter. Many of them were the slaves of lustful passions, who eagerly embraced a teaching which sanctioned their vices, while more of them still yearned for the luxury of wealth which they had not. Church property which had been secured in barbaric ages, and handed down through faith-

What is said of Luther's bull against the episcopacy? 28. Outline what is told of the Peasants' War 29. The war ended, what policy did the leaders next adopt, and why? 30. Why was it easy to secure the allegiance of princes?

ful generations until it had increased and multiplied a hundredfold, lay before them as a tempting bait. For Luther to anathematize it was easy, because it was agreeable to princes to confiscate it. The work was done, and all those who put their hands into the Church's treasury were bound for ever to the teachings of Luther.

31. The Reign of Intolerance.—The Catholics, therefore, had to struggle henceforth, not against the fanaticism of furious mobs and the pretended piety and knowledge of heresiarchs, but against power and influence. Intolerance then entered into the councils of the revolutionists. The misguided peasant was no longer the enemy, but every one who refused to accept Luther's teachings was a rebel. The theory of passive obedience was exaggerated, and Martin Bucer extended Melancthon's idea so as to constitute the civil power supreme judge of religious orthodoxy, by conferring on it the right of ultimate decision in questions of heresy and of punishing innovators, if necessary, by fire and sword.

32. What Protestantism hoped for.—With a mutilated Bible in one hand, justifying or excusing every crime in virtue of irresponsible sinfulness, and the sword in the other, wielded by the arm of intolerance and despotism, Protestantism hoped to conquer the world. Wherever it planted its standard it proclaimed the despotic principle, and literally enforced it, that the religion of the ruler should also be the religion of the subject. Whenever, therefore, the civil authorities of a locality, or the bishop of a diocese, or the ruler of a province, or the priest of a parish accepted the teachings of Luther, all those subject to them were forced either to give up their allegiance to the old faith or emigrate.

31. Against what had Catholics now to struggle? How was the theory of passive obedience extended? 32. How did Protestantism hope to conquer the world? What despotic principle did it *proclaim*? How was this enforced?

33. How Protestantism was propagated.—Populations became wholly Lutheran because a mixture of Catholics was not tolerated. The rights and interests of conscience, of the individual and of the community, were mercilessly trampled under foot. To extend its dominion by enlisting the sympathies of new princes, every means, fair and foul, was eagerly employed. Vassals were urged to assert independence; bishops and grand masters of the Teutonic orders were advised to violate their vows, and Philip of Hesse was told by Luther himself that for him bigamy was not wrong. The end justified the means, and to tear down the Catholic Church and build up Protestantism sanctified iniquitous principles and tyrannical measures.

34. The Protestant Leaders utterly Selfish.—Banded together, the princely revolutionists sought only their own interests and sacrificed the interests of Europe and of the fatherland. For them the Turk was not the enemy, neither was France the hereditary foe, of Germany. One and all, heresiarchs and princely leaders, they inveighed against the tyranny of the Church and the Papacy, yet Europe had never seen more tyrannical and despotic men or more violent reformers. In Germany, therefore, Protestantism passed through three stages. Misguided discontent brought on violent revolts, and revolts paved the way to despotism. The last stage of it was the worst because the most permanent.

35. Protestantism leads to Absolutism.—The advent of Protestantism has been heralded as the birth of liberty, but no greater historical falsehood was ever proclaimed. Morally it was a doctrine of slavery, practically it was a system of despotism; and if some liberty came into the world after it, it was in virtue partly of nature's reme-

33. How were populations made Protestant? To extend its dominion what other means were employed? 34. What is said of heresiarchs and princes? To what did revolts pave the way? 35. What is said of the Protestant doctrine?

dial laws supplying an antidote for every poison, and partly of the impulses given by the Catholic Church to Christian progress. The acceptance throughout Europe of absolutism in monarchies followed in the wake of Protestantism. It created standing armies, for none existed before it.

36. Luther's Revolt retarded Intellectual Activity.—

Neither did Luther's revolt bring enlightenment and intellectual activity and progress into the world; for, as a theory based on individual inspiration, it tended to do away with all need of higher and better religious education. Its leader and most of his disciples would banish not only the word will but also that of reason from the language of Christians; stop for ever the study of the classics, especially the philosophical works of Plato and Aristotle, and consign all speculative theology and scientific methods of thought to the grave.

37. In practice, while developing the organization of primary schools, it emptied universities, ruined the patronage of learning, counteracted literary tendencies, destroyed architectural monuments, defaced works of art, and retarded for two centuries the golden era of German literature. If a thirst for learning continued, therefore, in Lutheran countries, it was because of the impetus given to it by the Church, which bore down every obstacle and triumphed over every adverse theory.

38. Protestantism impotent for Good.—To Protestantism has been attributed great moral reformations, yet, predicated on slave will, or irresponsible sinfulness, it was the most demoralizing theory ever broached in the history of Christianity. The practical results of this doctrine are told by Luther, Melancthon, Bucer, and their disciples

What followed in the wake of Protestantism? What did it create? 36. Was Luther's revolt conducive to intellectual activity and progress? Why not? 37. In practice what did it do? 38. What is said of the theory of Protestantism?

in words which represent the Lutheran realm as a sink where vice had invaded pulpit and castle and cottage, taking possession alike of courts, universities, towns, and villages. If the whole nation did not become totally depraved it was because the vestiges of public conscience formed during long centuries by the Church survived the denegation of sacred principles. To sum up the results of Luther's revolt, then, it may be safely stated that if it has wrought aught of good to the individual or society it has been in virtue of the law of reaction and contraries.

39. Luther's Character.—As to Luther himself, the leader of this revolt, he was at best a popular demagogue, who appealed to every passion regardless of decency, truth, or morality. In him, to assert was the strongest argument, and to cover with ridicule, by means of a coarse and vulgar sarcasm, the most powerful weapon. Of a retentive memory, eloquent, impetuous, indefatigable, full of self-confidence, pious when needful, and blasphemous at all times, he had all the qualities of a successful revolutionary leader. Wanting in charity and humility and consistency of life, he was deprived of the essential characteristics of a Christian reformer. His personal vices were his own, and the knowledge of them is neither desirable nor elevating to the mind or heart.

40. John Calvin and Switzerland.—While Luther preached Protestantism in Germany, John Calvin organized it in Switzerland. Geneva was the theatre of his labors and the centre from which his teachings spread over Europe. He began his labors there in 1536, taking up the work which Farel and Froment had commenced during the political troubles incident to the struggle for independence

What is told by Luther, Melancthon, and Bucer? What saved the nation from total depravity? 39. Outline the character of Luther. 40. Who organized Protestantism in Switzerland? How was the work begun by Farel and others?

between Geneva, aided by Berne, and the Duke of Savoy. Altars had already been pulled down, works of art demolished, Catholic worship abolished, and those who held steadfastly to the faith of their fathers sent into exile. Calvin, therefore, began his work amid desecrated altars and the ruins which Protestantism had made.

41. Calvin's religious Doctrines.—Calvin's religious views reflected faithfully his personal temperament, which was cold and repulsive, even sour and morose. He maintained substantially the principles of Luther on faith, grace, and free-will, but insisted far more than he on the all-importance of absolute predestination. In his teachings on this last point is found the distinctive principle of his system. God, according to him, is the source of good and evil, and the author of life and death; by an act of His will He predestines absolutely to eternal joy or misery. This teaching, besides being gloomy and fatalistic, was blasphemous, making the God of purity and love the source of evil and the essence of hatred.

42. Calvin's despotic Character.—Of rare penetration, eloquence, and learning, Calvin, however, was able to give an agreeable color to doctrines which in others would have appeared abominable. Cool and calculating, inexorable in hatred, tyrannical in the extreme, he formed the external organization of his church on a heartless and despotic system which has seldom been equalled. The liberties which had been secured to the Swiss republic by Catholics in Catholic times were absorbed or crushed by Calvin's Consistorial Council. The free council of the burgomasters became a tool in its hands, and it monopolized all power in the city and obtained control of all prisons.

43. Destruction of Genevese Freedom.—The political lib-

41. Summarize Calvin's religious views. What is the distinctive principle of his system? What is said of his teaching? 42. Outline the character of Calvin. On what was his church formed? What befell Swiss liberties under Calvin?

erties of the city were therefore destroyed. The council also enacted laws destructive of all personal liberty, regulating arbitrarily questions of dress, amusement, diet, trade, and daily routine of life. To enforce respect for its authority and to secure the minutest observance of its laws it established a regular system of espionage. Secret informers in its pay infested the streets, frequented the places of public resort, and penetrated into the sanctuary of domestic life. Freedom of speech, individual liberty, and inviolability of home disappeared, to sleep in the grave dug by Calvin's hand for the political liberties of the Genevese republic. To make this galling yoke the more insufferable, the inhabitants of the city were constantly reminded that it had been placed on their necks by a foreigner, aided by those of his own nationality who had sought refuge and hospitality in their little republic.

44. Calvin as a Persecutor.—A revolt broke out against Calvin's despotic measures, but it did no permanent good, although it forced the great leader to leave the city for a time (1538). After his return in 1541 he displayed unprecedented bitterness and despotism. His persecutions of Castellio, Bolsec, Ameaux, Gruet, Gentilis, Servetus, and Berthilier were scandalous and cruel in the extreme. Inveighing against the Church, he set up in its place a theocratic government with powers so extensive and prerogatives so extravagant that even the broadest claims of the Papacy are limited and temperate in comparison.

45. Spread of Calvinism.—From Geneva Calvinism soon spread through the Protestant parts of Switzerland, supplanting everywhere the heresy of Zwingle. Later it penetrated into Poland and Germany, where it came into conflict with Lutheranism, and into the Netherlands,

43. Outline the laws enacted by the Council. How were these laws enforced? What made the yoke more galling? 44. What occurred in 1538? What is said of Calvin's persecutions? What did he set up in place of the Church? ...

where, sustained by William of Orange and the political hatred engendered by the Spanish supremacy and oppression, it obtained in a large territory a permanent foothold.

46. Calvinism in France.—From Geneva also the teachings of Calvin spread into France, where it became the source of political intrigue and discord and of long, bloody, and cruel civil wars. The ministers who propagated Calvinism in France were for the most part foreigners sent by the Consistory of Geneva, to which they were subject. In laboring to spread the religious teachings of Calvin they preached also his theocratic notions of government and the Swiss ideas of republicanism. In consequence the propagation of Calvinism in France became as much a revolution against its existing form of government as it was against the Church. It, however, spread rapidly over the country, especially the southern part of it, which had been the field of the Albigensian heresy. During the reigns of Francis I. (1515-1547) and Henry II. (1547-1559) the Calvinists remained comparatively quiet, gathering numbers and organizing for a great struggle for supremacy.

47. The Huguenots.—During the minority of Francis II. (1559-1560) and of Charles IX. (1560-1574), and the regency of the queen-mother, Catherine de Médici, and while the Dukes of Guise and the Princes of Bourbon, the former supported by the Catholics and the latter by the Calvinists, were contending for supremacy, the Huguenots, as the French Protestants were termed, grew daily in numbers, influence, and audacity. At the general synod held in Paris in 1559 they adopted a profession of faith and a presbyterian form of church government in accordance with the teachings of Calvin, and decreed

45. Into what other countries did Calvinism spread, and how? 46. Of what was it the source in France? What did its propagation in France become?
47. What was done by the Huguenots at the synod held in Paris in 1559?

the penalty of death against all heretics. In 1560 they formed the conspiracy of Amboise against Charles IX. and the Guises.

48. The Purposes and Methods of the Huguenots.—Two years later they secured an edict granting them freedom of worship. This edict served to bring to light the organization, aims, and methods of the Huguenots. Their organization spread through all France; the Prince of Condé and the Admiral Coligny were at its head, with appointed chiefs and subordinates in every province, who received the support of all Calvinists. Their aim was the subversion of the established religious order by the destruction, if necessary, of the existing form of government. Their methods were disloyal and cruel. They labored to undermine royal authority, they conspired against the king and the royal family, and they entered into alliances with the Protestants of Germany and with England, France's bitterest foe.

49. Intolerance of the Huguenots.—The edicts granting liberty of worship were openly and frequently violated by them. They wished to hold the Catholics to the observance of laws favorable to the spread of Calvinism, but every measure giving legal security to Catholics was pronounced by them unjust and practically held as void and null. Hence wherever it was possible they put an end to Catholic worship or violently interrupted it. They committed outrages in Rouen, Toul, Meaux, Orleans, and Paris, while in the south of France, where everything seemed to be lost to the Church, their supremacy was marked by mob-violence and despotism.

50. Huguenot Cruelties and Outrages.—Crosses were everywhere destroyed, altars overthrown, monasteries torn

48. Who were leaders of the Huguenots? At what did they aim? What methods did they use to accomplish their purpose? 49. Were they willing to give Catholics equal rights? What did they do in Paris and elsewhere?

down, the treasures of the Church pillaged, and priests and religious forced to seek safety for their lives in flight. The abbey of Bellevaux, near Nevers, was destroyed and the monks massacred. At Pamiers the cathedral, the bishop's palace, several convents, and two hospitals were pulled down. At Montpellier the cathedral was pillaged, some two hundred Catholics massacred, and Catholic worship forbidden. At Montauban the Catholics were driven, like cattle, under the lash into Protestant temples, and were forced either to assist at the services or go to jail, where the most cruel treatment awaited them. Wherever, in fact, the Huguenots had either the numbers or the courage to assert themselves they attempted or perpetrated inhuman outrages.

51. Catholic Retaliation.—The Catholics of France did not submit to this treatment like dumb beasts, but repaid cruelty with cruelty. In the civil wars which devastated the country for three-quarters of a century in consequence of religious antagonism, the cruelties and excesses of the Calvinists were frequently equalled by those of the Catholics. If the Protestants had a Baron des Adrets, in whose heart there was no mercy, the Catholics had also a Montluc, who knew no pity. If the Huguenots were guilty of massacres such as those of Pamiers, Rodez, and Valence, the Catholics had to regret that of Vassy and hang their heads in shame at that of the St. Bartholomew (August 24, 1572).

52. For what the Catholics fought.—The Catholics, however, fought not only for their religion, but for their king and their constitutional form of government also, and generally whatever cruel or barbarous deeds they committed were done in obedience to royal authority. This,

50. Give an account of the outrages and cruelties perpetrated by the Huguenots. 51. Did the Catholics quietly submit to this treatment? What resulted from these deplorable events? 52. For what did the Catholics fight?

however, neither explains nor justifies their conduct; it merely locates the responsibility of it.

53. The St. Bartholomew Massacre.—Religion has been held responsible for the St. Bartholomew massacre, because Gregory XIII. (1572-1585), when notified of it, returned thanks to God, published a jubilee, ordered a medal struck commemorative of the event, and had Vasari to paint for the Vatican some of its episodes. History, however, proves that Gregory was deceived, and consequently ignorant of the real nature of the massacre, and that his action was prompted by the desire to return solemn thanks to God for the escape, as he thought, of Charles IX. and the royal family from a foul conspiracy, and not to approve of an unjustifiable massacre.

54. The Struggle in France ended.—The struggle between the Catholic and Protestant parties lasted for seventy-one years. Cardinal Richelieu put an end to it in 1628 by capturing La Rochelle, the last stronghold of the Calvinists. In 1685 Louis XIV. (1643-1715) revoked the Edict of Nantes (issued in 1598), by which the Calvinists had hitherto enjoyed liberty of worship. Soon after, on the advice of Louvois, his minister of state, Louis adopted despotic measures to force the Huguenots into the Church. In consequence of the rigorous enforcement of these measures some sixty-seven thousand of them voluntarily exiled themselves from France.

53. Why has religion been held responsible for the St. Bartholomew massacre? What does history prove as to the action of Gregory? 54. Where and by whom was the struggle ended in France? What was done under Louis XIV.?

PART II.

PROTESTANTISM IN SCOTLAND AND ENGLAND.—*SCOTLAND*: JOHN KNOX—MARY, QUEEN OF SCOTS—*ENGLAND*: NATURE AND PROGRESS OF HENRY'S REVOLT—CRANMER APPOINTED TO CANTERBURY—HIS CHARACTER—HE GRANTS THE DIVORCE—THE RUPTURE—MEASURES TO ENFORCE THE SUPREMACY—SUPPRESSION OF MONASTERIES—PILGRIMS OF GRACE—EDWARD VI. AND TRIUMPH OF PROTESTANTISM—EFFECTS: POLITICAL SLAVERY, BEGGARY AND PAUPERISM—PUBLIC MORALS—EDUCATION—HISTORICAL FALSEHOODS—REIGN OF MARY TUDOR—ELIZABETH—DEFINITE ESTABLISHMENT OF THE ENGLISH CHURCH—PERSECUTIONS OF CATHOLICS—JAMES I.—GUNPOWDER PLOT—THE ENGLISH CHURCH SUSTAINS ITSELF BY PENAL LAWS AND INTOLERANCE.

1. *Calvinism in Scotland.*—While Calvinism was triumphing in Switzerland and struggling in France it penetrated into Scotland. The impetuous, furious, yet eloquent demagogue John Knox was its principal leader. Attempts had been made before those of Knox to introduce the principles of Protestantism into Scotland, but the promptness or cruelty of the government in banishing or burning at the stake the persons who taught them prevented their rapid propagation. During the regency, however, of the weak and vain Earl of Arran the Protestants increased rapidly in numbers. Cardinal Beaton, who firmly opposed them, was foully assassinated by them (1546), most probably with the knowledge and connivance of Henry VIII. of England. After this dastardly deed Protestantism grew bolder and gained rapidly. When Mary, Queen of Scots, therefore, ascended the throne, she found herself condemned to be a powerless spectator of the uninterrupted progress of the new teaching.

1. Who was the principal leader of the Calvinist heresy in Scotland? What fate befell Cardinal Beaton for opposing Calvinism? What followed? What did Mary, Queen of Scots, find on ascending the throne?

2. John Knox and his Teachings.—In 1559 the sentence of exile against John Knox was revoked, and he was free to return to Scotland from Geneva, where he had passed nearly three years imbibing the principles and spirit of Calvinism. In Scotland, therefore, he propagated the ideas and established the church system of Geneva. His fiery denunciations of Catholic worship excited the fury of the multitude, and Calvinism was established in Scotland, as it had been in Switzerland, on the ruins of churches, monasteries, convents, and hospitals, which were mercilessly pillaged, stripped of religious images, and in some instances levelled to the ground. In politics he proclaimed the supremacy of the people as opposed to royal authority, thereby subverting the existing order of government. His opposition to royalty was prompted in a great measure by his wish to establish Calvin's theocracy, which he effectually did. The Covenant organized by Knox constituted virtually a state within the state.

3 Civil War; Triumph of Calvinism.—The necessary consequence of this measure was the breaking out of a civil war between the faithful subjects of the queen and the adherents of Knox's Covenant, in which the former were aided by the King of France, and the latter by Elizabeth, Queen of England. This war was marked by unusual atrocity, Knox, like his model, Calvin, applauding and excusing every act of cruelty. After a struggle of twelve months the death of Mary of Guise, queen-regent, brought about a truce. In August, 1560, the Scotch Parliament declared the Reformed or Calvinist the established religion of Scotland, and forbade Catholic worship.

4. Mary, Queen of Scots.—Mary returned to Scotland

2. Returning from exile, what did John Knox do in Scotland? What marked the establishment of Calvinism? What political views did Knox proclaim? What is said of the Covenant? 3. What of the civil war which ensued?

in 1561, after the death of her husband, Francis II., Dauphin of France. Calvinism, however, had taken possession of the land, with the exception of a few Highland districts, and all attempts to uproot it proved futile. The life of Mary, Queen of Scots, its difficulties, dangers, and



MARY, QUEEN OF SCOTS (b. 1542 ; d. 1587).

trials, her unjust imprisonment and heroic death, form one of the most pathetic and beautiful episodes in history. From Scotland Calvin's principles passed into England, where they became the occasion of a long and bitter struggle with the Established Church.

5. Protestantism in England.—In Germany and Switzerland Protestantism, fed by political hatred and actuated

by mercenary motives, started out as a violent secession from the Church ; in France and Scotland especially it was a rebellion against the state as well ; but in England it was inaugurated by the state as a schism, and gradually developed into a heresy. Political upheavals, hatreds, and ambitions, interest and the love of novelty, caused it to triumph on the Continent ; in England one man's lust and despotism paved the way to victory. On the Continent the cruelties, persecutions, and tyranny of which it rendered itself guilty might be attributed to the

What was done by the Scotch Parliament in 1560 ? 4. What is said of the life of Mary ? What of Calvinism in England ? 5. How did Protestantism start in Germany and Switzerland ? What was it in France and Scotland ?

violence of mobs and the impetuosity of over-zealous leaders; in England it bore the stamp of legality from the beginning, and its crimes against the Church, society, the nation, and the individual were deliberately planned and coldly committed. In some parts of the Continent it was a popular movement; in England it never bore this character.

6. What led to Protestantism in England.—Henry VIII. (1509-1547) at the age of eighteen married Catherine of Aragon, the widow of his deceased brother Arthur, in virtue of a dispensation obtained from Pope Julius II. Although Henry was not a model of marital fidelity, he and Catherine lived happily together for seventeen years. At the end of that period Henry's heart turned from the faithful wife, who had borne him five children, to Anne Boleyn, a maid of honor to the queen. To gratify the ambition of this woman and her friends, and his own low passion, Henry determined to seek a divorce from Catherine.

7. Henry appeals to Rome for a Divorce.—The pope, Clement VII. (1523-1534), was urgently requested by him to declare his marriage invalid. After some delay, during which Henry continued negotiations with the court of Rome, the pope appointed the two cardinals, Campeggio and Wolsey, to examine into the merits of the application. From this commission the queen appealed directly to the pope. In Rome the case was purposely protracted in the hope that Henry would return to a sense of duty and justice. Every delay, however, only served to aggravate the king.

8. The Universities appealed to.—Pending the papal decision Henry, on the advice of Thomas Cranmer, who

What was its career in England? Why did it triumph on the Continent? Why in England? How does its career on the Continent differ from that in England? 6. What is said of Henry VIII., Catherine, and Anne Boleyn?

was destined to play such an important part in the history of these calamitous times, submitted the question of divorce to the universities of Europe. Oxford and Cambridge were coerced by threatening letters into giving a decision favorable to the royal wishes. In Italy, France, and Germany, with the exception of one or two and a few individual professors bought up by lavish bribery, the universities denied the possibility of a divorce. The learned and conscientious world, therefore, condemned Henry's cause. The king only grew in consequence more angry and determined.

9. Intimidating Measures of Henry.—To wring from the pope a decision favorable to his passions became now his ambition and the aim of all his schemes. He abolished the payment of the first-fruits to the pope, but this failed of effect. He next arrogated to himself the right of appointing bishops to vacancies without papal confirmation. This measure was of a very serious nature, enabling the king, if he saw proper, to fill the bishoprics of England with sycophants and hypocrites. The next act in the drama was to intimidate the clergy. It was therefore declared that the clergy had incurred the penalty of the law in recognizing the legatine powers of Cardinal Wolsey, and that, as a reparation, they were to acknowledge the king as the supreme head of the Church in England. The clergy returned an equivocal answer which appeared satisfactory to the king.

10. Henry's clandestine Marriage; Cranmer.—In the meantime Henry had clandestinely married (January, 1533) Anne Boleyn, and Warham, Archbishop of Canterbury, had died (1532). The first event necessitated some immediate action on the divorce question; the second

7. Outline what is said of Henry's appeal to the pope to declare his marriage invalid. 8. What was the result of Henry's appeal to the universities? 9. To what measures did he resort to intimidate the pope? What of the clergy?

rendered such action possible. Thomas Cranmer was appointed by the king to succeed Warham as Archbishop of Canterbury. The pope, ignorant of the character of the man and of the fact that he had married, in violation of his vows and the laws of nations, the niece of the German Reformer Osiander, confirmed the appointment. Cranmer was eminently fitted to aid Henry in his iniquitous schemes. Macaulay describes him "as saintly in his professions; unscrupulous in his dealings; zealous for nothing; bold in speculations; a coward and a time-server in action; a placable enemy, and a lukewarm friend."

11. Infamous Deeds of Cranmer.—Soon after assuming the duties of archbishop, Cranmer, without authority, went through the mockery of a juridical trial of the divorce question; cited Henry and Catherine of Aragon before his self-appointed tribunal, and pronounced their marriage null and invalid. Legally a more wretched mockery could not have been devised, or socially a more pernicious crime committed. This divorce pronounced by Cranmer was the death-knell of the inviolability of Christian marriage in England. Soon after, to complete the farce, Cranmer declared the marriage between Henry and Anne Boleyn lawful and valid.

12. A marital Monster.—In all Henry VIII. had six wives. Catherine of Aragon died of a broken heart; Anne Boleyn was falsely accused and beheaded; Jane Seymour died unregretted by Henry; Anne of Cleves was divorced; Catherine Howard, falsely accused, was beheaded, and Catherine Parr managed to survive her brutal husband.

13. England plunged into Schism.—When Clement heard of what Cranmer had done he reversed the decision of the archbishop and declared the marriage of

10. What followed Henry's marriage to Anne Boleyn? Who was appointed Archbishop of Canterbury? What is said of Cranmer's marriage? Of his character? 11. What was done by him? 12. What is said of Henry's six wives?

Henry and Catherine lawful and valid. This produced an open rupture, and it was forthwith proclaimed that the pope had no longer any jurisdiction in England. The king assumed the headship of the English Church; he appointed Thomas Cromwell, a layman, his vicar-general, and exacted from all, under penalty of treason and death, an oath recognizing his supremacy. Never in the history of England had royalty inspired such awe,



SIR THOMAS MORE (b. 1480; d. 1535).

and never had Englishmen been found with so little manhood. The oath of supremacy was generally taken by those in positions of Church and state, and bishops and priests and monks, with some honorable exceptions, became schismatics at the will of the king: at his command they would have turned Turks. The Catholic people of England found themselves thus betrayed

by their chief shepherds and pastors.

14. A Bloodthirsty Tyrant.—To crush out all opposition Henry proceeded to imprison and behead all those who called in question his supremacy. It was treason and conspiracy to deny it, and the English law, always pliant, made those who were supposed to be cognizant of treasonable conspiracy guilty of it. In state trials for this offence law and precedent were constantly violated

13. What did Pope Clement do when he heard of Cranmer's infamous acts? What was the effect of this? What did the king now do? What did bishops, priests, and monks become? 14. How ~~was~~ Henry now proceed?

and all justice shamefully disregarded. In consequence Cardinal Fisher, Sir Thomas More, and many other prominent persons were put to death. During Henry's reign of thirty-eight years he ordered the execution of 2 queens, 2 cardinals, 2 archbishops, 18 bishops, 13 abbots, 500 priors and monks, 38 doctors of divinity and laws, 12 dukes and earls, 164 gentlemen, 124 commoners, and 110 ladies. Holinshed puts down the number of those who were butchered during his reign by the hand of the public executioner at 72,000.

15. A Reign of Terror.—

A tyrant and a despot, with a Parliament which yielded to his capricious humor, Henry carried out his plans by a code of pains and penalties so horrible as to affright every class of society ; and when the nation was reduced to abject and cowardly sub-



CARDINAL JOHN FISHER (b. 1459 ; d. 1535).

serviency he imbrued his hands in the best blood of the land and plundered his subjects on a scale never before known in any civilized country.

16. Character of English Monasticism.—Shortly after the rupture with Rome, Henry began the work of suppressing monasticism in England. In no other country of Europe were monks and nuns held in so great veneration ; and justly so, for with rare exceptions they were

What penalty attached to a denial of Henry's spiritual supremacy ? Mention some of those executed during his reign ? Name two of the most prominent. What does Holinshed say ? 15. How did Henry carry out his plans ?

virtuous, leading holy and blameless lives, and observing the discipline of their respective orders. Their habits of economy, perpetuated through a thousand years, had enabled them to acquire and hold enormous possessions. History attests that they generally used these possessions faithfully for the honor and glory of God, for the advancement of civilization and education, and for the spiritual and temporal welfare of the people.

17. Henry attacks Monasticism.—Nevertheless their possessions were an object of scandal to those who coveted their wealth. Henry IV. and Henry V. had indignantly rejected parliamentary proposals to confiscate Church property, but Henry VIII. not only favored such a measure but forced his Parliament to enact it. As in everything else in this iniquitous reign, an effort was made to give to this measure a coloring of justice and an appearance of religious zeal. Under the supervision of Thomas Cromwell, Henry's unprincipled minister, who equalled his master in tyranny, injustice, and hatred of traditional laws, a commission was established to report on the condition of religious houses.

18. Cromwell's Commission.—The principal members of this commission, London, Layton, and Leigh, were crafty men who could make plausible statements and swear to them, if necessary. They knew what was expected of them, and they did not disappoint expectations. Although Henry himself in 1513 had declared in a letter to Leo X. that the monks in England were remarkable for "Christian poverty, sincerity, charity, and devotion," this commission was sent by Cromwell to obtain proofs of profligacy, hypocrisy, corruption, and irreligion. To obtain such proofs the members of the com-

16. What work did Henry now begin? What is said of English monks and nuns? 17. Henry having forced his Parliament to enact a confiscation measure, who was appointed to enforce it? 18. What is said of this commission?

mission had recourse to bribery, forgery, and merciless calumny.

19. Confiscation of Monastic Property.—On the report of these men, then, whose sworn evidence would not be accepted in a decent court of justice, Parliament decreed (1535) the confiscation of such religious houses (176 in number) as had an annual income of less than two hundred pounds. The more wealthy and larger houses were spared for a time from motives of prudence. In 1539, however, an act of Parliament vested in the crown all the property, movable and immovable, of monastic establishments. This act completed the work of secularization and swept religious houses from the face of England.

20. Outrages attending the unholy Work.—In all these measures the royal will was carried out with shocking inhumanity and vandalism. Monks and nuns guiltless of crime, many of whom were old and delicate, were thrown out upon the roadside to drag out a pitiful existence or perish, as often happened, of exposure and starvation. Works which it had taken centuries to build, the triumphs of art and the monuments of science, were all destroyed. Libraries were pillaged and their rich treasures mutilated, scattered, or destroyed. One hundred and ten hospitals were also suppressed, and that, too, immediately after they had rendered such heroic services in the “sweating sickness.”

21. The “Pilgrims of Grace.”—The inhabitants of the North, from the borders of Scotland to the Lune and the Humber, in York, Hull, and Pontefract, indignant at the innovations in religion and the suppression of monastic houses, flew to arms (1536), and, under the name

19. What did Parliament decree in 1535? What did it enact in 1539? 20. Relate how the infamous work was carried out. What is said of libraries and hospitals? 21. What broke out in the North of England, and why?

of "Pilgrims of Grace," prepared to do battle for the love of God, His faith, and Holy Church. Henry VIII. sent the Duke of Norfolk against them. Disaster followed disaster with the Pilgrims. Their leaders were nearly all captured and their army scattered. Then began a horrible series of butcheries. "Let there be no delay; hang them at once," wrote Henry, and the order was faithfully executed. In every village through which the king's generals passed some score of men were hanged to trees; in York, Hull, Carlisle, and Pontefract some seven hundred were put to death in this way.

22. Cromwell's Inquisition.—The reign of Diocletian has in it nothing more horrible. Friars, monks, priests, nobles and peasants, and women too, suffered death like martyrs and heroes. The Spanish State Inquisition has justly received condemnation, but, strange to say, Cromwell's inquisition, more iniquitous and bloody in itself and pernicious in its results, has been lauded. The former proceeded against Jew and Moor, the one the enemy of Christ, the other of Christian civilization; the latter against monks and nuns, the friends of the poor, the benefactors and counsellors of the people, the preservers of literature, the protectors of learning, the models of virtue, and the builders-up of Christian civilization. Strange indeed is it that for three hundred years the "unspeakable Turk" should have found more sympathy in England than the founders of the English nation and civilization!

23. Treachery of Henry's Executors.—At the death of Henry VIII. (1547) his son Edward, by Jane Seymour, was only ten years old. The dying monarch judged it, therefore, proper to appoint in his last will sixteen

How did the Pilgrims fare at the hands of Henry's generals? What did he write? 22. What is said of Cromwell's inquisition? 23. What did Henry provide for in his will? Did his executors respect their solemn oath?

persons to govern the realm during Edward's minority. These persons swore to the dying king that they would carry out faithfully every direction in his will, one of which provided for the education of Edward in the Catholic faith. The sworn executors of the will had no respect for it or for their solemn oath. The most influential of them were not only schismatics but ardent Protestants, and it was their ambition to add degradation to misery by plunging England into outspoken heresy. For these to seize on the reins of government under the circumstances was comparatively easy.

24. Protector Somerset's Work.—Edward Seymour, Earl of Hertford and afterwards Duke of Somerset, who was ardently attached to Protestant principles, was appointed Protector of the realm and guardian of the young king's person. His first labors in religious matters tended to the introduction of the theories and practices of Protestantism. Catholic forms of worship were cast aside, the Mass abolished, the marriage of priests authorized, the use of the vernacular introduced into public services, and images, statues, sacred ornaments, and altars destroyed or put out of sight. Refractory bishops were deposed, and others, willing to obey every caprice of the Protector, appointed to their places.

25. The "Church Established by Law."—A book of homilies and a catechism setting forth the new teachings were published about the year 1547. Soon after the Book of Common Prayer, or English Service-Book, was compiled, first by Cranmer with the assistance of Ridley and eleven other divines, and later by Cranmer, Bucer, and Peter Martyr. The acceptance of this Book of Service was enforced by penal laws. Protests were

24. Who was appointed Protector of the realm and guardian of Edward? To what did his first labors tend? How were his schemes carried out? 25. What books were compiled and published? How was their acceptance enforced?

raised, especially by the people, in all parts of England, and in several of the shires armed resistance was employed. The government did not hesitate to call in German mercenaries to subdue and butcher brave Englishmen. In Devonshire Lord Russell butchered five thousand of them, and in Norfolk Lord Warwick slew four thousand more. Thus, founded on lust, upheld by tyranny and despotism, and fastened on the people by the aid of foreign mercenaries, the "Church Established by Law" took the place in England of that established by Jesus Christ.

26. Despotism follows in the Wake of Protestantism.—

As on the Continent, so in England, the triumph of Protestantism was marked by political, social, and moral decay and indifference to religion and education. Liberty of conscience was destroyed, so that a nation which for a thousand years had held to the spiritual supremacy of the popes and the doctrines of the Church was forced to deny the one and the other. "The notion of religious liberty," says the Protestant Dean Hook, "or even of conscience, never entered into the minds of any of the Reformers of the sixteenth century."

27. The means employed to uproot and destroy the old faith proved equally fatal to political freedom. The Tudors of the Reformatory period were civilized despots, who thought it necessary or expedient to legalize their despotism. Hence they built up a code of penal laws for England and Ireland which is the most arbitrary, cruel, and shameless in history. In its formation the will of the sovereign was the supreme guide and law. In obedience to this will Parliament legislated and the courts pronounced judgments. Laws and usages which had the

How were they received by the people? What did the government do? What is said of the "Church Established by Law"? 26. What marked the triumph of Protestantism in England? What says the Protestant Dean Hook?

sanction of thirty Parliaments legally assembled were violently set aside ; all the rules of evidence in trials were despised, and trial by jury became a shameless mockery. Systematic espionage held sway, and in a realm where a putative knowledge of conspiracy was sufficient to send a citizen to the Tower and thence to the block no man's head was safe.

28. Official Corruption.—Political despotism, moreover, produced and fostered official corruption. Parliaments were not only obsequious but venal, and the legal advisers of sovereigns were the most unprincipled and basest men that ever dishonored the legislative rule of England. Cromwell, Audley, and Rich, for instance, were devoid alike of integrity, honor, and humanity, while Cranmer was but little if any better. In all cases bribes were freely given and eagerly accepted.

29. Results of the Spoliation of the Monasteries.—The suppression of monastic houses, carried out in the spirit of Protestantism, was a social crime which entailed a curse on English society. Monastic property was held for the maintenance of the poor and the infirm, and the relief of the fatherless, and to give hospitality to the stranger. At the time of Henry VIII., as ever before, the monks and nuns of England were faithful to this sacred trust. In consequence the temporal afflictions of poverty, infirmity, and helplessness weighed lightly on their victims, and Merry England was not cursed with pauperism and its train of innumerable social evils.

30. Moreover, the monks were the great cultivators of the soil in England, and their lands the main source of food-production. In this labor and works connected with their establishments they gave employment and support

27. How did the Tudors try to legalize their despotism ? Describe the working of these penal laws. 28. What resulted from this political despotism ? What is said of Cromwell, etc. ? 29. What was the suppression of monasteries ?

to thousands of men and families. With the suppression of their houses all this ceased. Their vast farms were turned into pasturages for sheep, and the price of provisions increased enormously. Thriving towns, villages, and hamlets were in a short time converted into wastes. The cottages of the honest laborers were pulled down and monasteries turned into sheep-shelters.

31. "Merry England" under Protestantism.—The industrious poor who had furrowed the soil and made it fertile for the multitude were driven from their homes. "Without a resting-place," says the contemporary Protestant Gilpin, "forced to sell their small stock of goods for what they would bring, they were compelled to wander from town to town, from shire to shire, with no remedy but to steal and be hanged or to beg and get cast into prison." In sheer desperation many became highway robbers, thereby augmenting the dangers to life and property. Many others, in the hope of finding employment or to hide their poverty, turned their faces towards London and other large cities. In these places they went from door to door begging—for no work could be had—until, worn out with age, or sickness, or exposure, or hunger, they lay down in some miry street or filthy alley to die.

32. Diseases of the most virulent type preyed upon them, and there was no place of relief, for the hand that had confiscated the monastery had closed the hospital also. Beggary and unpitied misery had invaded the land, and pauperism, with all its evils and vices, was on the threshold. There was a time in Merry England when Christian charity would have been able to remedy the evil and avert the curse; but now the Church of Christ

What is said of monastic property? From what was England saved by the monks and nuns? 30. In what way did they benefit the industrious poor? 31. Describe the condition of affairs after the suppression of the monasteries.

was banished and the state usurped its throne. Christ beatified poverty and spoke words of hope and consolation to those who suffer; yet, strange as it may appear, the English Church, represented by the government, stigmatized it and promulgated infamous laws against it.

33. Licensed Beggary.—To some beggary was made a licensed trade, the government granting them permission to seek alms in certain districts. Should they, however, go outside their appointed territory they were to be arrested and placed in the stocks for two days and nights. To license beggary is to pauperize the beggar, and the vast majority of God's poor refused to be thus degraded. Woe to those, however, who rebelled against degradation, for should they seek alms without a license they were to be stripped to the waist and publicly whipped or put in the stocks.

34. Able-bodied beggars, in a country where no work was to be had, were tied to a cart naked and whipped until covered with blood. Another class of beggars were to be scourged, placed upon a pillory, and have the right, and for a second offence the left, ear cut off. Obstinate offenders against these penal laws were to die on the scaffold as felons and enemies of the commonwealth.

35. Somerset's amended Code.—Somerset, "the greatest of the founders of the English Church," still further amended this code of its charity. All those convicted of idleness—and thousands were of necessity idle—were to be branded with the letter V (vagrant) and adjudged to some honest neighbor to be held as a slave for three years. Should the said slave run away to escape the cruel treatment sanctioned by law, he was to be branded on the cheek or forehead with an S (slave) and adjudged

What is said by Gilpin? 32. Outline what is told of the general want and misery. 33-34. Having licensed beggary, how were the beggars treated by the government? 35. How were idlers treated under Somerset's amended code?

a slave for life. A second offence was punishable with death. Thus Somerset, the saint of the new teaching, sought to re-establish the slavery which the Church had banished after long and patient and persistent efforts.

36. Elizabeth's "Poor Rate."—Later on Elizabeth enacted new penal laws to remedy the evil and then established the "Poor Rate." However, the struggle of despairing want, contending hopelessly against the might of armed wealth, had continued until the sword, the gibbet, and the prison plague decimated and degraded a people who for centuries had stood pre-eminent for their moral qualities, their sturdy independence, and their social comfort. Pauperism, the greatest social curse, systematically created by the founders of the English Church, had fastened its deadly fangs on the English people, and that, too, in presence of the vast properties and enormous fortunes bequeathed to monastic houses by believing and charitable generations for the maintenance of God's poor.

37. A great Nation demoralized.—Public morals became loose in consequence of the innovations.¹ Immorality in its lowest forms, pride, dishonesty, unmercifulness, scoffing at religion and virtue, and a desire to oppress and crush down the poor far surpassed anything that had hitherto existed in the realm. The laxity of the marriage laws, the preaching of the doctrine of gratuitous salvation, and the crowding together in large cities of the impoverished classes inundated England with vice and crime.

¹**38.**—Gambling was almost universal among the nobility, and many of those who had received large grants of monastic property soon lost their fortunes at the dicing-

36. What was established by Elizabeth? What resulted from the struggle of despairing want? What great social curse was fastened on the people by the founders of the English Church? 37. What is said of public morals? The result?

table. The prosperous thought only of accumulating wealth and spending it lavishly on their own bodies; they were bent on the enslavement of the people, who in turn acquired the ferocity of envious hate and threw off all religious restraint. ³ Blind superstition, ignorance, and infidelity took the place of religion. The teachers of the new faith could make no impression and wield no influence over the lower classes, who regarded them as dicers, petty thieves, or open robbers.

39. Drunkenness spread rapidly, especially among the poorer classes. They would sooner go to the ale-house than to church, and on Sundays and holydays to the ale-house they unfortunately went. Hence the churches were poorly attended, and the Protestant Gulpin declared that the realm was in danger of becoming more barbarous than Scythia. While all these evils spread deeper and wider among the people, education languished. Teaching was neglected, poor scholars were not helped, and children were not sent to school. In 1550 the Protestant bishop Latimer declared that there were one thousand students less in Cambridge University than there had been in 1530.

40. How England was made Protestant.—Protestant historians have pictured the rupture with Rome as a popular movement which brought to the English people freedom, prosperity, virtue, and education. A fouler calumny against a sturdy people and a baser historical untruth was never penned. In its inception the movement was in no sense popular; the people were opposed to it, and died by thousands in proof of their opposition. On the contrary, as Macaulay states, “a king whose character may be best described by saying that he was despotism itself

38. What is said of gambling? What of religion and the teachers of the new faith? 39. What of drunkenness? How was education affected? What did Latimer declare? 40. What does Macaulay say of the rupture with Rome?

personified; unprincipled ministers, a rapacious aristocracy, a servile Parliament—such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry—the murderer of his wives—was continued by Somerset, the murderer of his own brother, and completed by Elizabeth, the murderer of her guest.”

41. A Protestant's Picture of the Effects of Protestantism.—Its effects on the nation were the most deplorable. The Protestant Froude sums them up in a few words: “To the universities the Reformation had brought desolation. To the people of England it had brought misery and want. The once open hand was closed; the once open heart was hardened. The ancient loyalty of man to man was exchanged for the scuffling of selfishness. The change of faith had brought with it no increase of freedom and less of charity. The prisons were crowded with sufferers for opinion, and the creed of one thousand years was made a crime by a doctrine of yesterday. The fruits of the new belief were crimsoned in the blood of thousands of the English peasants.” In England and on the Continent, consequently, whatever of real good to humanity followed in the wake of Protestantism had its source and inspiration and drew its energy and life from ages that preceded.

42. Lady Jane Grey's sad Fate.—At the death of Edward VI. (July 6, 1553) the Protestant party, which had trampled under foot the laws of the olden times, suppressed the customs and usages of a thousand years, and abused and corrupted the political institutions of the country, sought to add to its forfeits by setting aside the law of heredity. Lady Jane Grey was proclaimed queen

41. Outline what is said by the Protestant Froude as to the effects of the Reformation. Whence came whatever good followed in the wake of Protestantism? 42. At the death of Edward what ~~and~~ the Protestant party seek?

(July 10) by Northumberland, the successor of Somerset, and his party. Three weeks later Mary Tudor (1553-1558), the daughter of Henry VIII. and Catherine of Aragon, entered London in triumph at the head of thirty thousand men. Northumberland was put to death, and one year later Lady Jane Grey and her husband were also beheaded.

43. Mary Tudor's Reign.—Mary wished to restore England to the Catholic Church. Parliament, always servile, readily passed a bill destructive of the work of Somerset and Cranmer. It was found impossible, however, to restore monastic property to its rightful owners, and Rome did not insist on its restoration. In the following year Cardinal Pole was sent to England as papal legate. Union with Rome was voted by both houses of Parliament almost by acclamation, and the work of Henry VIII. was legally set aside. Cardinal Pole urged Mary to use pacific measures to restore the ancient faith; but, true to the Tudor instincts of cruelty, and advised by a council of unprincipled men, she proceeded to persecute heretics and to put them to death.

44. During Mary's reign of five years two hundred and seventy-nine persons were executed. In comparison with the two preceding reigns and that which followed, Mary's, however, does not deserve the distinction of "bloody." Her brief reign was only a check to the Protestant movement and had no lasting influence on religion in England.

45. Elizabeth Tudor's Reign.—Elizabeth (1558-1603), daughter of Henry VIII. and Anne Boleyn, succeeded to the English throne at the death of Mary. Soon after her coronation she pronounced herself openly in favor of

Who was proclaimed queen? What occurred three weeks later? What followed? 43. What did Mary wish to do? What did Parliament do in 1554? How did she disregard Cardinal Pole's advice? 44. What is said of her reign?

Protestantism. The English ambassador at Rome was recalled, and Parliament revived the statutes of Henry VIII. against papal authority and of Edward VI. in favor of Protestant worship. Clergymen, magistrates, officers of the government, and laymen doing homage to the queen were required, under the severest penalties, to take the oath of ecclesiastical supremacy. To persistently assert the pope's authority within the realm was declared an act of high treason.

46. The English Church under Elizabeth.—All the bishops who held office under Mary—except the bishop of Landaff, who took the oath of supremacy—were deposed. To create an episcopacy, however, Matthew Parker was appointed Archbishop of Canterbury and was consecrated by Barlow, the deprived bishop of Bath. This act was illicit and probably invalid. These two then consecrated the newly-appointed bishops for the various English sees. In the fourth year of Elizabeth's reign (1563) Convocation, presided over by Archbishop Parker, revised and amended the Anglican profession of faith as contained in the Forty-two Articles originally drawn up by Cranmer.

47. Undisguised Protestantism had now full sway in England. To ensure its own perpetuity it proceeded to calumniate the Church, stigmatize Catholics, and impoverish or banish from the land all who professed the old faith. Whatever was Catholic was made ridiculous and hateful by the pulpit and literature. Political freedom and religious toleration were unknown.

48. How Catholics fared under Elizabeth.—An abortive attempt of a few Catholic gentlemen of the North (in 1569) to liberate Mary, Queen of Scots, the unjustly per-

45. Who succeeded Mary on the English throne? What did she soon after do? What were clergymen and officials required to do? 46. How did Elizabeth treat the bishops? What is said of Matthew Parker? What was done in 1563?

secuted and imprisoned guest of Elizabeth, and the excommunication of Elizabeth by Pius V. in 1570, exasperated the queen and served as pretexts for rendering the condition of Catholics in England almost intolerable.

49. To deny the spiritual supremacy of the queen was declared high treason; to refuse to attend Protestant worship ("recusancy") was punished with fines, imprisonment, and bodily chastisement; and a body of inquisitors were appointed, who, penetrating into the privacy of families, made search for and seized any papers that might throw a shadow of suspicion on the loyalty or the orthodoxy of their possessors, and were on the alert to catch any unguarded word or expression that might be tortured into an evidence of guilt. The severest measures of the law were employed to free the country from the presence of such priests as were already there, and to deter others from coming.

50. The penalty of death was pronounced against all priests coming into England, and a like penalty against those who should either afford priests an asylum or go to confession to them. To ordain a priest in England was punishable with death, and in 1584 all priests were ordered to quit the kingdom within forty days. These statutes were not meant merely to frighten: they were executed in the most sweeping and indiscriminate manner. The prisons were filled with sufferers for conscience' sake; the rack was seldom idle; the rich were made poor by heavy fines; the poor were banished the kingdom or condemned as felons; property was confiscated; priests were hunted down like wolves, many died in prison, and many others perished on the scaffold. Elizabeth was as despotic as her father, and, if anything, more cruel. Her

47-48. Relate how the Church and Catholics fared under Elizabeth. 49. What was declared high treason? What laws were enforced against "recusants"? 50. How were priests dealt with? How were the penal statutes executed?

persecutions and condemnation to death of Mary, Queen of Scots, her guest, were planned and executed in a spirit of almost inconceivable jealousy and heartlessness. Among other victims of Elizabeth's cruelty was the gentle poet Robert Southwell, S.J.

51. The "Gunpowder Plot."—Under James I. (1603-1625), the son of Mary,



ROBERT SOUTHWELL, S.J. (b. 1560; d. 1595).

Queen of Scots, and successor of Elizabeth, the persecutions of Catholics became even more cruel and intense. Two years after James ascended the throne these persecutions had become so severe that some thirteen bold, reckless, and misguided men, of whom Guy Fawkes has obtained the most permanent notoriety, formed the famous "Gunpowder

Plot," by which it was intended to blow up the king and both houses of Parliament. The plot was fortunately discovered, and the conspirators were apprehended and executed.

52. Because of this diabolical plot the whole Catholic body in England was made to suffer. New penal laws were enacted and enforced. From this time on Catholics were proscribed throughout England. The attempt of James II. to grant them liberty of conscience in his Declaration of Indulgence (1687) drove him and his family from the English throne.

Name two of the victims of Elizabeth's cruelty. 51. How were Catholics treated under James I.? What is told of the "Gunpowder Plot"? 52. What evils came of the plot? What is said of James II.'s Declaration of Indulgence?

53. How the English Church was sustained.—Protestantism then held possession of England, and was fortified in its position by a code of penal laws which for despotism, cruelty, and shameless disregard of justice is without a parallel. Begotten in lust, enforced by despotism, the English Church sustained itself by bitter and systematic intolerance. It took the American War of Independence and the fear of the French Revolution to tear down the mountain of legal iniquity and religious hatred built up in England by the hand of Protestantism.

PART III.

IRELAND: IRISH ANTIPATHY TO ENGLAND AND PROTESTANTISM—MARY'S RESTORATION FOLLOWED BY ELIZABETH'S PERSECUTIONS—WAR OF EXTERMINATION—ENGLISH AND SCOTCH COLONIES—PENAL LAWS—PERSECUTIONS OF ENGLISH SOVEREIGNS—RESULTS—REVIEW.

1. Ireland alone Faithful amidst general Apostasy.—While Germany, shaken by the powerful voice of Luther, was breaking away from the Church of Rome; while Geneva, under the merciless government of Calvin, was becoming the centre and capital of Protestantism; while the nations of the North, at the command of avaricious and ambitious kings, were accepting the new gospel; while France, tainted by heresy, was prepared for cruel and interminable religious wars; while Scotland gladly enlisted in the cause of the revolt; while England, the Isle of Saints, was receiving with servile docility the doctrine of a state church in which a Henry VIII. and an

53. How was Protestantism sustained? What did it take to destroy this penal code? 1. What is said of Germany? of Geneva? of the Northern nations? of France? of Scotland? of England? What nation alone preserved its faith?

Elizabeth were invested with a spiritual omnipotence no less dogmatic and far more absolute than that of the Roman Pontiffs—the little nation of Ireland, which had been the refuge of civilization and the school of the missionary in barbarous ages, was girding itself for a long and glorious struggle for God, country, and Holy Church. Alone of the nations of the North of Europe Ireland preserved its faith. \

2. English Invasion of Ireland.—It was in the month of May, 1169, that the first soldier of Henry II. landed on the eastern coast of Ireland. As the treachery of Count Julian brought the Mohammedan into Spain, so that of Dermot, King of Leinster, opened the way for the English to Ireland. For four centuries after this invasion the English waged a merciless war, in which the sword and the law did equal execution. In their eyes Ireland was a conquered country to be plundered and confiscated, and the “Irish savages” entitled to no rights, not even that of life itself.

3. Irish Hatred of English Oppressors.—An inveterate hatred of the English, produced by long-continued injustices, by treachery, confiscation, murder, and infamous legislation, had long before the time of Henry VIII. taken possession of the Irish heart. It was not, therefore, to be expected that the Irish would accept with eager avidity the despotic and heretical innovations which were preached to them by their bitter and uncompromising enemy. Moreover, no other people of Europe had embraced Catholicity so eagerly, or imbibed its spirit so deeply, or was so firmly and immovably attached to it.

4. Sturdy Irish Resistance to England's Pope.—When Henry VIII., therefore, wished to extend to Ireland the

2. When did the first English soldier land in Ireland? Through whose treachery was this brought about? How long did the English wage merciless war on Ireland? How did they look upon the country? 3. What resulted from this?

despotic system which he had fastened on England, he encountered a determined and unyielding opposition. In vain did he place in the archiepiscopal see of Dublin (1535) one George Brown, who stood ready to obey his every whim ; in vain did the Irish house of Parliament, composed of representatives selected from within the Pale, proclaim (1536) Henry the "sole and supreme head on earth of the Church of Ireland" ; in vain did a few sordid bishops and priests and avaricious chieftains accept the royal supremacy—the great body of the clergy and the vast bulk of the people opposed a vigorous and persevering resistance to the introduction of Protestant principles and tendencies.

5. Confiscation and Brute Force resorted to.—Every royal artifice and display of kingly power designed to alienate their affections from the ancient faith failed utterly of their purpose. The old English families which had been long settled in Ireland were as steadfast in their fidelity to the Church as the Irish themselves. In 1541 Henry succeeded in having himself proclaimed by the Irish Parliament King of Ireland. He immediately proceeded to confiscate not only monastic property (some six hundred monasteries were seized during his reign and the succeeding ones), but also the property of Irish chieftains. Brute force and unjustifiable violence were everywhere employed. Churches were desecrated, images destroyed, and monuments defaced. Nothing, however, could shake the fidelity of the Irish people, and Henry VIII. died without having succeeded in planting the principles of the schism in the soil of Ireland.

6. Somerset's Methods of perverting the Irish.—Under Edward VI. the Duke of Somerset, the Protector, issued

4. How was Henry's attempt to fasten his system on Ireland met? What is said of George Brown? of the Irish Parliament? of the body of the clergy and people? 5. Failing in all this, what did Henry proceed to do? The result?

a proclamation commanding the Irish bishops to introduce the liturgy of the Church of England. George Brown alone obeyed. The other bishops, under the leadership of George Dowdall, Archbishop of Armagh, rejected the new service with scorn. Dowdall was deposed, and new bishops were sent from England with an armed escort to take possession of Irish sees. Every means that human ingenuity could devise or human power execute was now brought into play to induce or force the Irish clergy and people to abandon their faith. Threats, bribes, flattery, promises of wealth, honors, and distinctions, all served their turn and all were contemptuously rejected. Only four bishops besides Brown, and three priests in all Ireland, were found willing to barter their souls for filthy lucre.

✓ **7. A brief Respite followed by new Horrors.**—At the death of Edward VI. (1553) Mary re-established Catholicity in Ireland, and the work of Somerset disappeared without the shedding of so much as one drop of blood. The Protestants, moreover, who had to flee from England during Mary's persecutions, found a refuge and a hospitable home in Ireland. Elizabeth succeeded Mary in 1558, and soon after inaugurated against the Catholics of Ireland a system of oppression coldly calculated to uproot from the country every vestige of the old faith. Henceforth devastations, famines, confiscations, and exterminations succeed one another almost unremittingly in Ireland.

8. The "Virgin Queen" attempts the Perversion of the Irish.—Elizabeth shrank from nothing, allowed herself to be checked by no scruple, and never knew a moment of weakness or vacillation. Catholic bishops were deposed

6. What was issued by Somerset? How many of the bishops accepted the new service? What means were now resorted to? The result? 7. What followed the death of Edward VI.? How were Protestants treated in Ireland?

and heretics sent to occupy their sees. The Irish chieftains rose in revolt for the defence of their country and their faith. The rebellious were put down, and Elizabeth, by the advice, it is supposed, of the poet Spenser, adopted a plan for the extermination of the Irish which brands her as the most cold-blooded, heartless, and execrable tyrant that ever desecrated a throne in Christian lands. Wherever the English soldier passed he was ordered to burn the houses, destroy the corn, and kill the cattle of the natives. Nothing was left to them save the air of heaven and the waters of the earth, and famine stared them in the face.

9. A Picture drawn by the Poet Spenser.—After the revolt of the Earl of Desmond Spenser went to Munster to take cognizance of the practical results of Elizabeth's plans for exterminating or converting the Irish, and drew the following heartrending picture: "Ere one year and a half had passed they were brought to such wretchedness as would move even a heart of stone. Out of every corner of the woods and glynns they came creeping forth on their hands, for their legs could not bear them; they looked like skeletons; they spoke like ghosts crying out of their graves; they eat the dead carrion—yea, and one another soon after. In a short space there was none almost left, and a most populous and plentiful country was suddenly void of man and beast; yet there perished not many by the sword, but all by the extremity of famine."

10. Wholesale Confiscation and Colonization.—This same system was afterwards applied to Leinster and Ulster. By this infamous measure Ireland was made a desert; her fields lay uncultivated and her people were starving.

How did Irish Catholics fare at the hands of Elizabeth? 8. After suppressing revolts what plan did she adopt for the extermination of the Irish? 9. Outline the picture drawn by Spenser of the condition of Munster. 10. What resulted?

To replace the martyred population Elizabeth devised another measure scarcely less infamous than the first. A wholesale confiscation, by which fully three-fourths of the landed property of Ireland was unjustly taken from its rightful owners, was followed by a wholesale system of colonization. English and Scotch colonists were sent to Ireland to take possession of the confiscated lands.

11. The first and second attempts failed owing to the determined opposition of the native proprietors; but the third partially succeeded, and in after-years the Stuarts and Cromwell established colonies wherever possible. These colonists were practically, and to a great extent legally, the absolute masters of the Irish, of whom they were the sworn enemies. Under Elizabeth also it was the policy of the English government to keep Ireland in a continual state of revolt, so as to furnish a pretext for more extensive confiscations, exterminations, and injustices.

12. **The Penal Laws described by Edmund Burke.**—While England confiscated the land, oppressed and exterminated the Irish, and labored to deprive them of the priceless gift of faith by force, it enacted a code of penal laws which Edmund Burke declares “was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man.” The penal laws of England were enforced in Ireland whenever and wherever it was possible to secure their execution.

13. **The Infamous Work of an Irish Parliament.**—But besides the penal code of England another one, much

10-11. Having made Ireland a desert, what did Elizabeth next do? How did she attempt to replace the population? What of the Stuarts and Cromwell?

12. What is said of the colonists? What did Burke say of the penal code?

more galling and atrocious in its provisions, was fastened upon Ireland by the Irish Parliament, which was composed of the creatures of the English court. According to these laws every member of the Irish Parliament was required to take the oath of allegiance and supremacy, and make a declaration against the Catholic doctrine of transubstantiation. Excluded from seats in both branches of the legislature, the Catholics were also deprived of the right to vote in the election of members to serve in Parliament.

14. Catholics deprived of all Political Rights.—Disfranchised, they were also disqualified to act in the courts of law as judge, or barrister, or attorney, or solicitor, nor could they be employed as hired clerks, nor sit on a grand jury, nor serve as a sheriff or a justice of the peace, nor hold even the lowest civil office of trust and profit, nor have any privilege in a town corporate, nor be a freeman of such corporation, nor vote at a vestry. In their native towns they could trade and work only as aliens.

15. Catholics to have no Parental or Educational Rights.—A Catholic might not marry a Protestant—the priest celebrating such a marriage was to be hanged; nor be a guardian of any child, nor educate his own child if the mother declared herself a Protestant, nor even if his own child, however young, should profess to be a Protestant. Catholics could not study at the universities nor take degrees. To instruct a Catholic was a penal offence, and a Catholic teacher was liable to imprisonment, exile, or death. Deprived of schools at home, Catholics might not go abroad in quest of an education under penalty of perpetual outlawry. Whoever sent a child abroad, or main-

13. What was enacted by the Irish Parliament? What did these laws require?
 14. Relate how these laws affected the political rights of Catholics. 15. What is said of marriage? State how the law affected parental and educational rights.

tained him there, or assisted him with money or otherwise, incurred the same penalty.

16. No Mercy for Catholic Priests.—Deprived of political liberty and education, the Irish Catholics were also denied the freedom of worship. A Catholic priest might not be educated in Ireland, and to send candidates for the priesthood abroad was a penal offence. All Catholics exercising ecclesiastical jurisdiction, all monks, friars, and priests, were banished from Ireland under pain of transportation, and, should they return, of being hanged, drawn, and quartered. A reward was given to informers against them, and a forfeiture of all property decreed against those who harbored or concealed them.

17. Catholics robbed of all Rights, Human and Divine.—Stripped of liberty, condemned to ignorance, deprived of freedom of worship, the Catholics of Ireland were denied also the right to possess their own. Six-sevenths of their land was confiscated, and the pitiable remainder hardly belonged to them. They could neither buy land nor receive it, nor lend money on it, nor hold an interest in it, nor lease it for more than thirty-one years. Should they buy it any Protestant might take it from them without paying a farthing. If a Catholic owned a horse worth more than five pounds any Protestant might take it away by paying the five pounds. If the eldest son of a Catholic, no matter of what age, became a Protestant, he at once became absolute master of his father's estate, leaving his father only a life-tenancy.

18. A Penal Code without Parallel.—There is not found in the history of nations, Christian or pagan, a code of persecution so cruel, so cold-blooded, and so universal as this which was invented by the English government

16. Did Catholics enjoy freedom of worship? How were monks and priests treated? 17. How did Catholics stand in regard to owning land? What is said of owning a horse? What followed if an eldest son became a Protestant?

with the consent and connivance of the Church Established by law. The sufferings which the Irish endured during the three hundred years that this iniquitous code remained in force can never be told. They rebelled frequently, they were put down always, and every effort to better their condition only served to make them more wretched. Famines succeeded wars, and the plague decimated those whom the sword and famine had spared.

19. Irish Martyrs.—Bishops and priests were either in exile or hunted down like wild beasts. Under Elizabeth, Dermot O'Hurley (†1583), Archbishop of Armagh, was tied to a stake and burned to death after his body had been covered with pitch, salt, oil, and sulphur; Patrick O'Hely (†1578) was stretched on a rack, his hands and feet broken with hammers, needles driven under his nails, and finally hanged to a tree; Richard Creach (†1585), Archbishop of Armagh, was thrown into prison, chained like a wild beast, falsely accused, and finally poisoned. Under the other persecuting sovereigns executions were also frequent.

20. A black Page in England's History.—Thus Elizabeth (1558–1603) confiscated the property of Catholics in Ireland, enacted infamous penal laws against them, exterminated them, and put their bishops and priests to death. James I. (1603–1625) followed in her steps. Charles I. (1625–1649), at the request of Protestant bishops, revived and augmented the penal statutes against them. Cromwell during the Commonwealth (1649–1660) devastated their country, put whole cities to the sword, transported them by the thousand, and banished, under death penalty, the pitiable remnant of the population to the west of the Shannon.

18. What is said of the condition of the Irish under the penal code? 19. Outline what is told of Irish martyrs under Elizabeth. 20. Relate what is said of Elizabeth's treatment of Irish Catholics; of James I.; of Charles I.; of Cromwell.

21. Charles II. (1660–1685), after a short cessation of persecutions, revived the Test Act and threw Peter Talbot, Archbishop of Dublin, and Lord Mountgarret into prison, where they ended their lives, and unjustly put to death Oliver Plunket, Archbishop of Armagh († 1681). James II. (1685–1688) granted them freedom of worship, but



ARCHBISHOP PLUNKET PREPARING FOR EXECUTION.

William III. and Mary (1688–1702) renewed the bitter persecutions, banished bishops and priests and monks, and confiscated vast tracts of land. Queen Anne (1702–1714) surpassed all her predecessors in cruelty, and the enactments of the Irish Parliament during her reign cannot be equalled in inhuman atrocity and satanic disregard for

21. What was done by Charles II.? Whom did he put to death? What was done by James II.? What did William III. and Mary do? What is said of Queen Anne and of the Irish Parliament? 22. How did George I. treat Catholics?

the rights of mankind by the records of any legislative body that ever disgraced a civilized country.

22. George I. (1714–1727) visited the Catholics with even additional penalties. Under George II. (1727–1760) their condition was ameliorated to some extent, and the American War of Independence, the French Revolution, and the Rebellion of 1798, which ended the existence of Ireland as a distinct nation, and occurred during the reign of George III. (1760–1820), prepared the way for Catholic Emancipation.

23. Ireland's greatest Glory.—For three hundred years the Irish Catholics had endured a persecution which surpassed in cold and systematic cruelty those of the pagan emperors. In 1834, after the smoke of battle had cleared away, a census of Ireland was taken, which showed that out of a population of 7,943,940 there were 6,427,712 heroic Catholics who had passed through the ordeal and preserved their faith. God's Church never witnessed such a spectacle, and human history furnishes to it no parallel.

24. Good Causes for Irish Discontent.—Ireland, and through it the Church, has been reproached for its lawlessness, its poverty, its ignorance, and its chronic discontent. For it during three centuries there was no law save that of God, and to that it was most generally faithful. For the Irish, under English penal legislation, poverty and ignorance alone were legal, and wealth and knowledge for ever proscribed. That a nation should be discontented which has been robbed of everything and then scourged with scorpions is not to be wondered at. The most galling tyranny and the greatest despotism are those exercised by one nation over another.

25. Review.—Fifty years after Luther revolted against

What is said of George II.? What prepared the way for Catholic Emancipation? 23. After three hundred years of cruel persecution, what did a census of Ireland taken in 1834 show? 24. What is said of Irish discontent?

the Church, Protestantism, as a professedly religious movement, had made all its conquests. It claimed a great part of Germany, Norway, Sweden, and Denmark, several of the Swiss cantons, the Netherlands, Scotland, and England. In all these countries, however, it was divided into a hundred warring sects, which consumed their energy in endless and useless controversies. As time went on the doctrines of the founders of Protestantism were notably modified or totally rejected. New doctrines were broached, and as a rule those which were tainted with scepticism and infidelity were the most popular. Protestantism had passed the zenith of its power, and was fast drifting towards hopeless decay.

PART IV.

TRUE REFORMATION.—WORK OF THE CHURCH IN THIS EPOCH—COUNCIL OF TRENT—ITS EXTERNAL HISTORY—DECREES AND CANONS—ITS ACCEPTANCE—EFFORTS OF POPES TO CARRY OUT ITS PROVISIONS; OF THE EPISCOPACY AND THE CLERGY—RELIGIOUS ORDERS—JESUITS; THEIR LABORS AGAINST PROTESTANTISM—OTHER RELIGIOUS ORDERS OF THIS EPOCH—SAINTS—DECLINE OF PROTESTANTISM—THEOLOGY, EXEGETICS, AND HISTORY—LIBERAL ARTS.

1. True Reformation begun.—Protestantism had seriously threatened the existence of the Church. It had torn from her some of her fairest provinces; had attacked her usages, dogmas, and organization, and labored to turn to ridicule her history, teachings, and hierarchy. God, however, who protects His Church, has so regulated the nature and extent of evils as to turn them to

25. What countries were claimed by Protestantism at this period? What was its condition in these countries? What is said of Protestant doctrines? 1. How had Protestantism affected the Church? For what did it labor?

profit. Protestantism soon spent its fury, and its beneficial effects on the Church were made manifest. Dogmatic controversies have at all times served to place the Church's teachings in a stronger and a clearer light. Moreover, the errors and fury of Protestantism had contributed powerfully to the suppression of certain abuses which had grown up in the Church in times of struggle and through the fostering connivance of temporal princes. Abuses were abolished, modified, or replaced by something new, so that a real reformation took place in the Church.

2. The Church's Labors to reclaim her wayward Children.—The fulness of the Church's mission, however, was not confined to the clearer definition of its dogmas and the extirpation of abuses. As in all epochs of division, vast numbers, and in some instances whole provinces, hesitated as to their duty. Many remained firmly attached to the Church, while others approached nearer and nearer to Protestantism. The Church, therefore, had need of great energy and singular devotion to safeguard her populations and dogmas. The religious orders, especially the Jesuits, furnished them to her. Moreover, as many of her children had gone out from her, she felt the instinctive need of increasing her forces, and hence she instituted missions on the grandest scale and sent her apostles to the farthest parts of the earth.

3. The Papacy urged to call a General Council.—Scarcely had Luther sounded the first note of his revolt when the popes were urged by princes, and nations, and the bishops of the Catholic world to call a general council. For some time they seemed to hesitate. The last general council—that of Basle—had been a disgrace to the

What is said about dogmatic controversies? What beneficial effects resulted from Protestantism? 2. What was the condition of things inside the Church? What did the Church now institute? *u n u u u* were the popes urged to do?

Church, and, in the excited state of men's minds, the popes feared the enactment of similar or even more deplorable scenes. Political complications in Europe also seemed to urge delay.

4. A Council convoked.—Paul III. (1534-1549), however, from the beginning of his reign began serious preparations for the opening of the ardently desired council. He gathered around him a body of men eminent for piety, learning, and prudence, and to them he entrusted the difficult work of preparation. In 1536 he issued a bull convoking a general council to meet at Mantua, in Italy, and commanding the attendance of all bishops under pain of suspension. The Protestants also were invited to be present, but they declined. This council, convoked to meet in May, 1537, was, by reason of opposition, prorogued till November. It was then deferred until May, 1538, and called to meet at Vicenza. At that time so few bishops came, by reason of war and the disturbed state of Europe and Italy, that the pope, weary of pro-roguing, suspended the council indefinitely.

5. The Council of Trent.—The Turks were still victorious, and Protestantism was every day making new conquests. Paul III. therefore convoked the council to meet in November, 1542, in the city of Trent, in Tyrol. Three legates went to Trent and waited many months for the bishops, who were unable to attend by reason of wars and the dangers of travel. The council was again suspended till a more favorable time. After three years it was fixed for March, 1545.

6. First Session of the Council.—Another short delay, and the council opened in April, 1545, at Trent. After fifteen months of successful labors under the presidency

What caused delay? 4. By whom and in what year was a general council convoked? Relate what followed. 5. When was the Council of Trent first convoked? With what result? 6. In what year did the council open?

of the papal legates—Del Monte, Cervino, and Pole—it was transferred to Bologna, where the bishops were so few that no decree was made; and after five months it was again indefinitely prorogued. It was then suspended for four years.

7 Second and Third Sessions of the Council.—Under Julius III. (1550-1555) the council was opened once more in Trent in May, 1551. It sat for a year; then, in April, 1552, it was suspended for two years, but the tumults of the world were such that it remained suspended for ten. In January, 1562, under Pius IV. (1559-1565), it was opened again. In December, 1563, the first legate dismissed the bishops to their homes, and in January, 1564, the pope, in a bull, confirmed the work of the Council of Trent. This work was immense in itself and of incalculable importance to the Church.

8. Work of the Council.—The council drew up a list of the inspired books of the Bible and defined the Church's rule of faith; it proclaimed the dogmas of the Church regarding original sin, justification, the seven sacraments, purgatory, and the veneration of saints, images, and relics, and in an appendix gave the teachings of the Church on indulgences. In its disciplinary enactments it insisted on the study of the liberal arts, the duty of preaching the Word of God, and of episcopal residence and visitations; it defined the rights of bishops and clergy; it laid down the rules to be followed in conferring and holding benefices; it prescribed the reformation of the clergy and the manner of life becoming their exalted position; it regulated the administration of dioceses and of Church property; it decreed the holding annually of diocesan synods and triennially of provincial councils, and it ordained the

After a session of fifteen months, what followed? 7. Outline the history of the second and third sessions. When did the council end? 8. What did it do regarding the Bible and the rule of faith? Summarize its disciplinary enactments.

erection of diocesan seminaries for clerics in which to train a pious, learned, and devoted priesthood.

9. Character of the Fathers of the Council.—No council of the Church ever handled such a vast number of subjects or defined so many dogmas. It was composed of men eminent for their erudition, discernment, far-seeing prudence, piety, and purity of life. Their aim was the honor and glory of God's Church, and their deliberations were characterized by calmness, charity, earnestness, and sincere zeal. In all this they formed a strange contrast to the leaders of Protestantism, who, carried away by the enthusiasm of the moment, formulated their theories only in the fever and heat of combat.

10. How the Decrees of the Council were received.—After their approbation by the pope the dogmatic decrees of the council were joyously received in every Catholic country of Europe. It was not the same, however, with the disciplinary measures. They were accepted in Venice, the principal states of Italy, Portugal and Poland; they were published by Philip II., with a reservation, in Spain, Naples, and the Low Countries; in 1564 they were published in the states of the empire by Maximilian II., and accepted by the princes at the Diet of Augsburg in 1566; in France, notwithstanding the efforts of popes and bishops in their favor, they were introduced only after protracted delays.

11. The Tridentine Catechism and Profession of Faith.—Before separating the fathers of the council appointed a committee to draw up a fuller explanation of their teachings, and the catechism of the Council of Trent for the use of the clergy was given to the world during the pontificate of Pius V. (1566-1572). Pius IV. established

9. What is said of the council? What of the character and aim of the fathers composing it? 10. How were its dogmatic decrees received? How were its disciplinary measures received? 11. ~~How~~ the catechism of the council?

a congregation of the council for the interpretation and enforcement of its decrees and canons, and drew up the Tridentine profession of faith. Four cardinals were also appointed to examine into the merits of priests proposed for episcopal sees.

12. The Papacy sets the Example of Reforms.—In his bull of approbation Pope Pius IV. urged upon the bishops their duty in seeing to the faithful execution of the reforms inaugurated by the Council of Trent. He himself and his successors gave them the example by establishing special congregations, elevating worthy and learned men to high positions in the Church, establishing nunciatures in the principal cities of the Christian world, and eliminating from the papal court objectionable features.



ST. PIUS V., Pope (b. 1504; d. 1572).

13. Pius V. was indefatigable in his exertions to enforce the decrees of the council in Rome and throughout the Church; Gregory XIII. (1572-1585), who reformed the Julian Calendar, established in Rome six colleges, which were respectively for the Irish, the Germans, the Jews, the Greeks, the Maronites, and the youth of Rome; while Sixtus V. (1585-1590) suppressed the evil of nepo-

What was done by Pope Pius IV. ? For what were four cardinals appointed ?
 12. What was done by him and his successors ? 13. What is said of Pius V. ?
 What did Gregory XIII. do ? What was suppressed by Sixtus V. ?

tism in the College of Cardinals. The other popes of this epoch, especially Clement VIII. (1592-1605), Paul V. (1605-1621), Gregory XV. (1621-1623), Urban VIII. (1623-1644), and Innocent X. (1644-1655), were equally zealous and successful in their efforts to elevate the episcopacy and the clergy, and educate a learned, pious, and indefatigable priesthood.

14. The Episcopacy in unison with the Papacy.—The bishops of Christendom co-operated with the Papacy gene-



ST. CHARLES BORROMEO (b. 1538; d. 1584).

rously and eagerly. Provincial councils were held in all Catholic countries, especially in Italy and France, where, in a short time, some thirty of them assembled, and diocesan synods met annually in accordance with the provisions of the council. Universities were revived, colleges founded, and, wherever possible, diocesan seminaries were erected.

15. St. Charles Borromeo.—The leading spirit in the episcopacy at this time was undoubtedly St. Charles Borromeo (1538-Nov. 3, 1584), Cardinal Archbishop of Milan. Six times he assembled the bishops of his province in council, and he presided over eleven diocesan synods. His love of learning, his zeal in restoring discipline in the clergy and religious orders and in remodel-

What is said of the other popes of this epoch? 14. Was the Papacy supported by the episcopacy in the work of reform? What was done by the bishops in Catholic countries? What was done for education?

ling ecclesiastical seminaries, his indefatigable activity, his deep and tender charity, which manifested itself in numerous eleemosynary institutions, and his saintly life, place him in the front rank of the servants of God's Church. The history of his struggles, and victories, and



ST. CHARLES BORROMEO IN THE STREETS OF MILAN DURING THE PLAGUE.

indefatigable zeal went abroad into all Christian lands, and bishops vied with one another in imitating his example.

16. Zeal of the Clergy.—The clergy responded, as a rule, generously to the efforts of their chief pastors, and never in any age did they labor more earnestly for the

15. Who was the leading spirit in the episcopacy at this time? What did he do? What places him in the front rank of God's servants? What was the effect of his example? 16. What is said of the clergy?

spread of religion and the cultivation of morals among the people.

17. The Society of Jesus.—New life had been infused into the Church, and in nothing did it manifest itself so strongly and deeply as in the religious orders. The Jesuits, the providential order of this epoch, stood in the front rank of these. Founded by Ignatius of Loyola, a man of deep faith, piety, and enthusiasm, it derived strength from the rare intelligence, discernment, and talent for organization of James Lainez. The general aim of the society was the greater glory of God, the defence of Catholic truth against heretics, and its propagation in pagan lands. Its members took the three vows of other religious orders, and many of them added the fourth of obedience to the pope.



ST. IGNATIUS LOYOLA (b. 1491 ; d. 1556).

18. Organization of the Society.—The supreme authority in the organization was vested in a general, elected for life by the congregation and subject to no one save the pope. His residence was at Rome. The general was bound by the constitution of the order, which he could neither abolish nor modify. He was aided in his labors by assistants and an adviser. St. Ignatius (1491–1556) was the first general, and James Lainez (1512–1565) was

17. What is said of the religious orders? What order stood in the front rank? Who founded the Society of Jesus? What is said of James Lainez? What was the aim of the society? What vows did its members take?

the second. Under the general, and appointed by him for a term of three years, were the provincials, rectors of colleges, and superiors of houses. The members of the order were divided into four classes: 1st, the professed, or those who had taken the four vows; 2d, the spiritual coadjutors, or the professors in colleges and priests devoted to ministerial labors; 3d, the scholastics, or those who had taken the three vows, and who, as a rule, were employed in teaching; 4th, the novices and temporal coadjutors. The novitiate, of two years, was spent in religious exercises, after which two years were given to the study of rhetoric and literature, three to philosophy, natural history, and mathematics, and finally from four to six to theology.

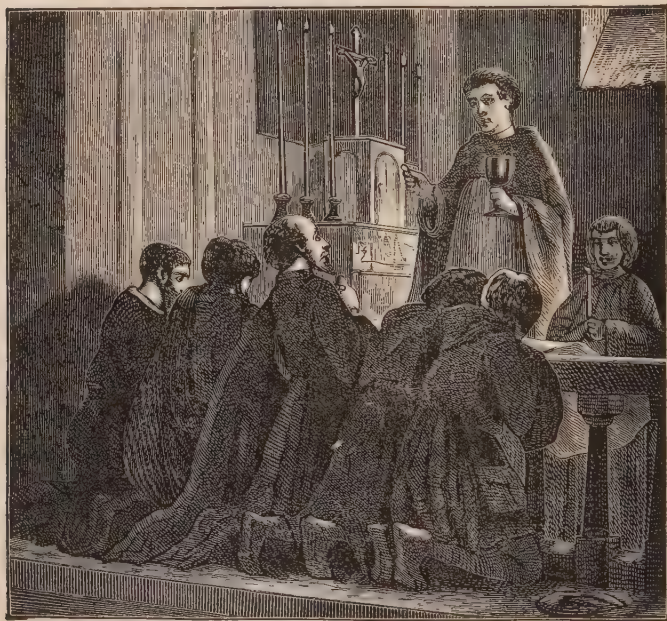
✓ **19. Character of the Jesuits.**—The Society of Jesus, approved by Paul III. in 1540, was granted permission in 1543 to receive into its ranks as many as might make application. In a short time it absorbed the best forces and energies of the Church to hurl them against Protestantism. Great courage, indomitable energy, genuine devotion, consummate prudence, and a clear view of the object to be attained were necessary to arrest the progress of heresy. All these were found in the Jesuits.

20. Protestantism and the Jesuits.—Protestantism had repudiated the unity of the Church and aimed at the destruction of the Papacy. The Jesuits, its opponents in all things, bound themselves, therefore, indissolubly and by vow to the Holy See. Protestants were full of ardor and turbulent zeal; the Jesuits were penetrated with and urged on by an unbounded enthusiasm. From the beginning Protestants were wanting in reflection, prudence, and precision of views; the Jesuits possessed

18. What is said of the heads of the society? How was the order divided? What was the course of study? 19. When was the society approved? What marked its members? 20. What is said of Protestants and the Jesuits?

these qualities, joining great learning and caution to zeal and enthusiasm.

21. Spread of the Society over Europe.—Rome was the centre of the order; Paris had been its cradle, and Spain



ST. IGNATIUS AND HIS COMPANIONS IN THE CHAPEL OF MONTMARTRE.

the native country of its illustrious founder. In Italy the order spread rapidly, founded many houses, and accomplished great good. The Republic of Venice alone, in consequence of disagreements with the pope, banished its members from its territory for fifty years (1606–1656). In France the order met with strong opposition from the government because of the nationality of its founder and

21. How was the order received in Italy? in Venice? in France? Why were the Jesuits opposed by the Sorbonne and the Huguenots? How were they received by the people? What did they do in France?

the calumnies of its enemies; from the Sorbonne because of the learning and success in teaching of the Jesuits, and from the Huguenots because of their zeal and indefatigable labors. The people, however, welcomed them, and, known either as Jesuits or Fathers of the College of Clermont, they confirmed the faith of many, built up prosperous colleges, founded numerous colonies, and formed men whose fame soon filled the world.

22. Spain, which had given the order its master, became also the fruitful mother of disciples. Colleges were founded—ten in Castile, eight in Aragon, and five in Andalusia—and novitiates were opened, into which were gathered the brightest intellects, the warmest hearts, and the strongest characters of a great people. Portugal also welcomed the order and gave to it many devoted sons. Banished from France during the fourth war (1542–1544) between Francis I. and Charles V., the Spanish Jesuits established themselves at Brussels and founded the great and flourishing college of Louvain. In every Catholic country of Europe, therefore, the work of recruiting members for the Society of Jesus was pushed forward with prudent eagerness.

23. Labors of the Jesuits.—Eleven years after their approval by Paul III. the Jesuits were called into Germany (1551), the battle-field of Protestantism and Catholicity, by Ferdinand of Austria. In Bavaria they taught theology in the University of Ingolstadt, assumed the direction of diocesan seminaries, reanimated faith among the people and learning in the clergy. Colleges were established at Cologne (1556), Treves (1561), Mentz (1562), Augsburg and Dillingen (1563), and other places, which stayed the advance of Protestantism and served as bul-

22. What was done by the order in Spain? What is said of Portugal? Banished from France, what great college did they found in Belgium? 23. In what year did they enter Germany? What did they do in Bavaria?

warks of the Church. At Vienna they re-established order, reorganized the university, preached incessantly, and restored life and piety to the Catholic body. Within four years after their arrival in Germany they had established twenty-six colleges and ten houses, and soon there was hardly an important city in the country which did not possess one of their institutions. They penetrated into Transylvania, Hungary, Bohemia, and Moravia, and fought with the courage of martyrs and the prudence of apostles the advance-guard of Protestantism.

24. Not content with waging war for the greater glory of God and the honor of the Church and salvation of souls in countries where Catholics still had a foothold, they penetrated into districts exclusively Protestant. They entered Sweden, and even its frightful penal laws did not keep them out of England. Versed in literature, the sciences, and theology, they turned the tide of battle throughout Germany in favor of the Church, while in the broader field of scientific controversy also they put its enemies to flight.

25. Labors of other Orders during this Epoch.—In the restoration of learning, discipline, and piety the Jesuits did not work alone: the old orders continued their labors and other orders sprang up in the Church, and their noble and generous efforts brought forth abundant fruit. The Capuchins, a branch of the great Franciscan Order, established by Matteo de' Bassi, were approved by Clement VII. in 1528. Peculiarly adapted to the needs of the age, they spread rapidly and accomplished great good by their austere self-denial, rigorous poverty, and profound humility.

26. The Theatines, founded by Gaetano di Tiene and

Where were colleges established? What did they do in Vienna? in Germany? Where else did they penetrate? 24. Were they content with all this? Where else did they go? 25. Did the Jesuits work alone? What of the Capuchins?

approved by Clement VII., labored successfully for the advancement of learning and the correction of abuses in the clergy. The Somaschans, founded by St. Jerome Æmilian in 1528 and approved by Paul III., devoted themselves to prayer and fasting, the instruction of the inhabitants of rural districts, and the care of orphans. The Barnabites, 1530, confined themselves chiefly to giving missions in Catholic countries, to the instruction of youth, and the direction of seminaries.

27. The Oblates were founded in 1578 by St. Charles Borromeo, and St. Philip Neri established the Oratorians in 1548. Approved by Gregory XIII. in 1574, a branch of the Oratorians was established in France by the Abbé Bérulle (1611), and soon counted among its members many distinguished



ST. PHILIP DE NERI (b. 1515 ; d. 1595).

scholars and preachers, of whom Richard Simon, Malebranche, Thomassin, and Massillon deserve special mention. In 1624 St. Vincent de Paul, one of the most extraordinary men of his century and most amiable saints of the Church, founded the Society of the Priests of the Mission, or Lazarists. The scope of the order was to give retreats and missions to clergy and laity throughout France. It also took charge in many instances of

26. What is said of the Theatines? What of the Somaschans? What of the Barnabites? 27. Who founded the Oblates? the Oratorians? What is said of the Oratorians? Who founded the Lazarists? What is said of this order?

diocesan seminaries. From France the order spread throughout the Christian world and into pagan lands, everywhere accomplishing great good.



ST. VINCENT DE PAUL (b. 1576 ; d. 1660).

28. The Congregation of the Fathers of the Christian Doctrine (1597), the Reformed Benedictine Congregation of St. Maur (1604), the Piarists (1600) and Brothers of Charity (1540), also labored zealously and successfully in the interests of the Church. The religious orders for women established during this epoch were

those of the Carmelites, reformed and regenerated by St. Teresa (1562) ; the Visitation, founded (1610) by St. Francis de Sales and St. Frances de Chantal ; the Ursulines, founded by Angela de Merici or of Brescia (1535) and perfected by St. Charles Borromeo ; and the Daughters of Charity, or Gray Nuns, founded by St. Vincent of Paul (1618).

28. What other religious bodies at this time zealously labored for the Church of God ? What orders for women were established ? Who reformed the Carmelites ? Who founded the Visitation ? the Ursulines ? the Daughters of Charity ?

29. Saints of this Epoch.—To strengthen and increase the zeal of the Papacy, episcopacy, clergy, and religious orders God raised up many eminent saints in His Church. St. Pius V., Pope; SS. Charles Borromeo, Thomas of Villanova, Francis de Sales, Ignatius Loyola, Vincent of Paul, Philip Neri, Alphonsus Turibius (Peru): Francis Xavier, Apostle of the Indies; Aloysius Gonzaga, Francis Borgia, Stanislaus Kostka, Lewis Bertrand, Andrea Avelino, John of God, John of the Cross, Peter Alcantara, Jerome Æmilian, Paschal Baylon, Felix of Cantalicio, Cajetan of Thienna, Catherine of Ricci, Camillus Lellis, Joseph of Leonissa, Francis Solano (Peru), Joseph Calasancius, Teresa, Jane Frances de Chantal, Mary Magdalen of Pazzi, and Rose of Lima, are the most noted of the saints of this epoch. Innumerable heroes also shed their blood in this epoch, in testimony of their faith, on the scaffold in England, Ireland and Holland, in Asia, Africa, and America.



ST. TERESA OF JESUS (b. 1515; d. 1582).

30. Reaction against Protestantism.—Thus organized, armed, and equipped, the Church attacked Protestantism wherever possible. Zeal, energy, and devotion, learning, sacred and profane, and the spirit of self-sacrifice and

29. Name some of the eminent saints of this epoch. 30. How were the champions of the Church fitted to attack Protestantism? What is said of it in the Austrian dominions, the Polish diets, and the ecclesiastical principalities?

fearlessness were all on the side of the Church's champions. In 1578 Protestantism was preponderant in all the Austrian dominions except Tyrol; it fought its opponents vigorously and successfully in the Polish diets, and the ecclesiastical principalities were full of its adherents. In a few years all this was changed. Austria

was made unalterably Catholic; Poland ranged itself definitely on the side of the Church, and the Protestants of the principalities returned to the olden faith. In the bishopric of Würzburg alone sixty-two thousand converts were received in the year 1586.

31. In France the reaction was as strongly pronounced. By the year 1580 the Huguenots had lost two-thirds



ST. FRANCIS DE SALES (b. 1567; d. 1622).

of their numbers, and St. Francis de Sales soon wrested from Calvinism the inhabitants of the Chablais. Protestant countries were invaded, and at one time Sweden seemed on the eve of returning to the Church. During the first thirty years of the seventeenth century the nobility, which had been the first to espouse Luther's cause, began to return to the Church. Numerous conversions also took place among learned and able Protestants.

32. Catholicity again triumphant. — On all sides the Church was victorious, and Catholicity, which seemed

What change was effected? What of the bishopric of Würzburg? 31. What is said of the Huguenots in 1580? What did St. Francis de Sales do? What is said of Sweden? What now took place among the nobility?

doomed to destruction in 1560, was in 1600 triumphant in all southern Europe, in France, Bavaria, Austria, Poland, Hungary, Moravia, and Bohemia, in the ecclesiastical principalities, in Würtemberg, Westphalia, and the Palatinate, and in a great part of the Low Countries. From south to north the tidal wave had passed, and wherever Protestantism still existed on the Continent it was surrounded by Catholic countries which successfully opposed its further extension.

33. In Catholic countries the frequent missions given by the religious orders and the untiring efforts of zealous pastors revived piety and religious fervor, while numerous seminaries, colleges, and convent schools diffused a better knowledge and a deeper love of Catholic truth. Everywhere the reaction against Protestantism was beneficial to the Church, to the episcopacy, the clergy, and the laity.



CÆSAR BARONIUS (b. 1538 ; d. 1607).

Thus that which seemed destined to destroy the Church served to strengthen and consolidate it, and to urge it on to greater and nobler efforts. The struggle with Protestantism gave a wonderful impetus to the study of Christianity. Theology, dogmatic, moral, and ascetic, exegetics, and history were all cultivated, and furnished unanswerable arguments against the new principles.

32. In what countries was Catholicity triumphant in 1600? 33. How was piety and religious fervor revived? What was done by colleges and schools? What effect had Protestantism on the Church? To what did it give an impetus?

34. The Battle of Lepanto.—While the Church struggled



DON JOHN OF AUSTRIA (b. 1546 ; d. 1578).

against Protestantism the Turk, who aimed at the destruction of Christian civilization, was not forgotten. The disastrous battles of Nicopolis and Varna had been fought ; Constantinople had fallen ; Cyprus and Tunis had been taken, and the victorious Ottoman armies threatened to overrun Europe. Pope after pope had raised his warning voice in vain

and pointed to the judgment which hung over Christendom. England and Germany were Protestant, and secretly felt, as the Greek felt, that the Turk was their friend and ally, and France was torn by intestine struggles ; yet the popes despaired not. In May, 1571, Pius V. finally formed a holy alliance between himself, King Philip II. of Spain, and the Venetians. Don John of Austria was given command of the



REV. PEDRO CALDERON (b. 1600 ; d. 1683).

34. What is said of the Turk ? Where had the Turks been victorious ? What was done by the popes ? What is said of England and Germany ? of France ? What was done by Pope Pius V. in 1571 ? Who commanded the allied fleet ?

fleet of the allies, and in the celebrated battle of Lepanto (October 7, 1571) the power of the Ottoman Turk was for ever broken.

35. Great Catholic Writers of this Epoch.—The contributions of the Jesuits to theological sciences were invaluable, and the labors of other religious orders were equally useful. In dogmatic theology and controversy eminent service was rendered to the Church by Melchior Canus, Petavius, Eck, Emser, Hosius, Bellarmine, Canisius, and Suarez; in moral theology by Tole-tus, Vasquez, and Busenbaum; in ascetics by SS. Ignatius Loyola, Charles Borromeo, Francis de Sales, Teresa, and John of the Cross, by Louis of Granada and Alphonsus Rodriguez; in exegetics polyglot editions and concordances of the Bible were published, while Cornelius à Lapide, Tirinus, Menochius, Maldonatus, and



GARCILASO DE LA VEGA (b. 1503; d. 1536).

Estius wrote admirable commentaries; and, lastly, in historical researches Baronius and his continuators, Peter de Marca, Du Perron, Panvinio, and Surius, furnished refutations of many of the Protestant principles and calumnies.

36. Literature and the Arts during this Epoch.—While theology, exegetics, and history were diligently studied,

What was the result of the battle of Lepanto? 35. What is said of the Jesuits? Name some of the great writers in dogmatic theology; in moral theology. Name some ascetical writers. Who wrote commentaries?

the liberal arts, under the fostering patronage of the Church, were enthusiastically cultivated. In Italy this epoch opened with the golden era of Leo X. (1513–1521), during whose pontificate the study of classic literature and Platonic philosophy was revived; colleges were founded; chairs for the different sciences were established; the ruins of Rome were made to yield up their treasures; the German printers, bringing to Italy their great art, which Leo called a new light from heaven, were welcomed and royally entertained; libraries were collected; museums for sculpture and painting were built; the languages of David, Homer, and Virgil were cultivated, and liberty of thought and of speech was guaranteed to all who labored in the cause of religion and humanity.



POPE LEO X. (b. 1475; d. 1521).

37. In Spain and Portugal during this epoch lived Cervantes, Garcilaso de la Vega, Calderon and Camoens, Velasquez and Murillo. While literature and the arts flourished in Italy and Spain, the study of them was pushed forward in the more northern countries of Europe. In France the foundations were laid for the golden era of French literature; in the Netherlands the Flemish school of painting formed its great masters—Rembrandt, Rubens, and Van Dyck; and England, which, though separated

Name some historians. 36. What of the liberal arts at this time? Outline what was done during the pontificate of Leo X. 37. Name some Spanish and Portuguese writers. What is said of France? What of the Netherlands?

from the Church, was still urged forward by her mighty influence, saw the birth and labors of its greatest poets—Shakspeare and Milton.

PART V.

MISSIONS.—GEOGRAPHICAL DISCOVERIES—MISSIONARY ZEAL—MISSIONS IN AFRICA; IN INDIA—ST. FRANCIS XAVIER—IN JAPAN; IN CHINA; IN AMERICA—EXTENT OF EXPLORATIONS—DIFFICULTIES OF MISSIONS—MISSIONARIES ENTER THE NEW WORLD—THEIR LABORS—THE CHURCH PROTECTS THE INDIANS—SHE CONVERTS THEM—GREAT MISSIONARIES—CIVILIZATION OF THE INDIANS—GENERAL REVIEW OF THIS EPOCH.

1. Preaching the Gospel to all the World.—God's Church is neither old nor young—it is one and unchangeable for ever. The doctrine, spirit, and heroism of the apostles are of all times and have proven themselves at different periods in every part of the earth. While in Europe, which she had converted and civilized, many accused the old Church of corruption and decay, in Africa, Asia, and America she was proving to the world that Christ Himself never commissioned nobler men nor truer apostles than those formed by her hand. In extent of territory, variety of peoples, and magnitude of dangers her missions of this epoch surpassed all preceding ones; and in courageous devotedness, indefatigable zeal, unbounded energy, and fruitful labors her missionaries equalled Peter and Paul, Patrick and Augustine, Boniface and Anschar.

2. New Worlds for God's Church to Christianize.—The

What great poets lived at this period in England? 1. What is said of the Church? of apostles? What was the Church at this time doing in Africa, Asia, and America? What is said of her missions? What of her missionaries?

Portuguese, who had sailed south and east along the western coast of Africa, doubled the Cape of Good Hope in 1487, and ten years later, under Vasco da Gama, they reached India (1497). The Spaniards, under Christopher Columbus, had already touched at the West Indies, and, sailing along the eastern coast of South America, they passed through the Straits of Magellan, and in the year 1521 completed the circuit of the earth by extending their hands to Portuguese sailors in Indian seas. Reli-

gion was their guiding star, and it also followed in their trail.



POPE URBAN VIII. (b. 1568; d. 1644).

3. The Modern Apostles.—Into the vast countries laid open to the world by these discoveries the Church threw a whole army of missionaries as true, noble, courageous, and zealous as ever planted the cross amid trials and martyrdom. The Franciscans and Dominicans came first in time, and then the Jesuits, the Capuchins, and the Laza-

rists. Whatever one order did the others dared to do, and never did mailed warriors on battle-fields vie with each other in deeds of courage and heroism as did these sons of Francis and Dominic, Ignatius and Vincent of Paul. Spain and Portugal, Italy and France, and Germany too, furnished heroes to this great band. Gre-

2. What discoveries were made during this period? What had religion to do with these discoveries? 3. What did the Church do in these new countries? What orders carried on the mission work? What is said of them?

gory XV. founded the Congregation of the Propaganda (1622), and Urban VIII. added to it, as part of the same design, the "College of Propaganda" (1627), where young men of every nation and language might be trained for the priesthood and prepared for warfare against heathenism and heresy.

4. The African and Indian Missions.—Africa was entered from the eastern and western coasts, principally by Capuchins, who fought heroically, if not successfully, against the inhospitality of the climate, the ferocious barbarism and immorality of the natives, and the cruel avarice of Christian adventurers. The Franciscans were the first to enter India (in 1500). Three years later they were followed by the Dominicans. For forty years the revenge, ambition, avarice, and debauchery of the Portuguese combined with the Mohammedanism and idolatry of the natives to render abortive the efforts of these two orders. With increasing failures zeal also increased.

5. Labors of St. Francis Xavier in India.—It was in March, 1540, that Francis Xavier left Rome to enter India. John III. of Portugal had invited him; Paul III. and Ignatius of Loyola sent him. In May, 1542, Francis landed on the coast of the country where, fifteen hundred years before, Thomas the Apostle had preached Christ crucified. The faith of the apostles had not changed in the meantime, neither had their zeal and courage grown less. Francis began the work of his Master. In six months he accomplished the reformation of the corrupt city of Goa, the capital of the Portuguese possessions. Inside of eleven years he visited nearly all the sea-coast of India: to the east and west of Cape Comorin, the Malay Peninsula, the islands of Amboyna,

What was founded by Gregory XV.? What was done by Urban VIII.? 4. What is said of the Capuchins in Africa? What of the Franciscans and Dominicans in India? 5. Who landed in India in 1542? Outline his labors there.

Moluccas, Del Moro, Macassar, and Ceylon. Thousands of the natives were converted to the faith, and hundreds of flourishing churches established. In a short time from Goa to Cape Comorin three hundred thousand Catholics could be counted.

6. His Labors in Japan.—The charity of Christ still urged St. Francis, and in the year 1549 he set foot on



ST. FRANCIS XAVIER (b. 1506; d. 1552).

Japanese soil. For two years and three months he preached the Word of God to the natives, confirming his doctrine by miracles and converting thousands to the faith. Leaving the work of the Japanese Church to two Jesuit fathers, he returned (1551) to Goa, satisfied himself of the prosperity of the missions he had established, and then set out to enter, if possible, the great Chinese

Empire. God had ordained otherwise. On the way thither he yielded up his heroic soul (December 2, 1552), at the age of forty-six years, on the barren isle of San Chan, on the coast of China. Seven hundred thousand are said to have been converted by him. Since Paul preached God's Church had seen no greater apostle.

7. Work of the Jesuits in India.—The missions established by St. Francis were not permitted to perish. As his own order of the Jesuits multiplied in Europe, so in

What resulted from his labors? 6. What country did he next enter? What success had he in Japan? Leaving this work to others, for what country did he set out? Where and when did he die? How many did he convert?

proportion did they increase in India. In a short time they had established houses and colleges in all the Portuguese possessions, and these institutions were centres from which the faith was spread over the adjacent countries. Until 1606, however, the converts to Christianity in India were mostly of the lower classes of society. This, in a country where the system of caste is supreme, was a great disadvantage. In the year 1606 the Jesuit Robert de Nobili arrived at Madura, and, adopting the language, dress, and customs of the Brahmins, penetrated among them and soon converted great numbers to Christianity. He is said to have baptized no less than one hundred thousand with his own hand.

8. Dutch Hostility.—The decline of Portuguese power (1660-1663), and the supremacy of the Hollanders in India, who encouraged Mohammedanism and idolatry to destroy Catholicity, brought on violent persecutions and serious loss to the Church. The faith, however, planted by the hand of St. Francis and his noble colaborers survived in most places the fury and hatred of its enemies.

9. Missionary Work in Japan.—The good seed sown by St. Francis in Japan, and diligently cultivated by the laborers he left after him, brought forth such abundant fruit that by the year 1582 there were found in the country over two hundred thousand Catholics, two hundred and fifty churches, several schools, thirteen seminaries, and a Jesuit novitiate. Some time after the mission of St. Francis the Franciscans, Dominicans, and Augustinians entered the country to labor with the Jesuits. Many of the converts made by these indefatigable missionaries were from the higher and more influential class

7. Who continued the work of St. Francis in India? What was done by them? What is said of Robert de Nobili? 8. What is said of Dutch hostility? 9. What resulted from the labors of St. Francis and his successors in Japan?

of people, among whom were the three princes of Omura, Bungo, and Arima.

10. Persecutions and Martyrdoms.—As elsewhere, however, the missionaries in Japan met with strong opposition, and many attempts were made to arouse the mob and influence the emperor against them. Persecutions broke out during the reign of Taikosama (in 1586) and continued, with slight interruptions, until the last vestige of Christianity was destroyed in the empire. Never in her long history has God's Church found more heroic and willing martyrs than were those of Japan. Old and young, men and women, nobles and peasants, priests and people, died gladly and joyously on the cross and on the block, in prison and in exile, by fire and by water. In one year alone twenty thousand are said to have received the crown of martyrdom.

11. Two Millions of Martyrs.—Associations were formed to prepare for death by the more rigorous practice of Christian virtue, and their members marched to execution as to a feast, crying and weeping for joy, and accompanied by vast processions of their fellow-Christians bearing lighted candles and singing the praises of God. The faithful multiplied under the hand of persecution. Missionaries were forbidden to enter the country, and those who were already in it were seized and executed. The Jesuits alone count more than one hundred and fifty members martyred in Japan. By the end of the reign of Toxogunsama (1658) all of the two millions or more of Christians in Japan, with the exception of a very small number of apostates, had received the crown of martyrdom. The shame and infamy of this long and relentless persecution which destroyed the Church in Japan belong

What other orders labored in Japan? 10. Outline what is said of the persecutions and martyrdoms which began in 1586. 11. For what were associations formed? How many Jesuits were martyred? What was the final result?

to the Protestants of Holland, and also, to some extent, to those of England.

12. The Mission in China.—In dying St. Francis Xavier bequeathed to his order his own ardent desire to enter and Christianize China. For thirty years insurmountable obstacles prevented the realization of this noble ambition; but at last, in 1582, Portuguese merchants obtained permission to reside at Canton, and three Jesuits, one of whom was the celebrated Matteo Ricci, entered the empire. By turns scholars, artisans, mechanics, and laborers, but always true apostles, they worked their way from Canton to Nankin, and thence to Peking and into the imperial court. The favor with which Ricci was honored at Peking, because of his literary and scientific knowledge, gave prestige to the Jesuits throughout the provinces and aided them greatly in the work of conversions.

13. Some time after Ricci's death Adam Schall, a Jesuit and a learned mathematician, astronomer, and artisan, gained, and for a long time enjoyed, the confidence of the emperor. Owing to the invasion of the Tartars and insurrections in the provinces the growth of the Church was slow. By the year 1651, however, there were over one hundred thousand Catholics in the empire, and this number was augmenting rapidly notwithstanding intermittent persecutions. Unfortunately, the progress of missionary work was retarded by the ill-feeling between the Jesuits and Dominicans, growing out of the controversy on Chinese customs.

14. Baneful Effects of Dutch and English Hostility.—All these missions of the East, however, wonderful in their immediate results and because of the indefatigable zeal of those who founded and perpetuated them, were,

Who is responsible for the destruction of the Church in Japan? 12. Who established the mission in China? What is said of them? 13. What of Adam Schall? What impeded growth? How many Catholics were there in 1651?

during the course of the seventeenth century, either destroyed by persecution or seriously crippled by Dutch and English influences. No great Christian commonwealth was established, and at the close of this epoch the East was still a strictly missionary field.

15. The Settlement of America.—By the close of the sixteenth century America, which Columbus had discovered in 1492, had been visited from the Gulf of St.



CHRISTOPHER COLUMBUS (b. 1436 ; d. 1506).

Lawrence to Cape Horn, and thence on the western coast to California. The Spaniards and the Portuguese held immense possessions in this New World, the French and Dutch had established colonies, and the English were about to make their first permanent settlement on the banks of the James River, in Virginia (1604). A territory far larger than that over which

the Church held sway was thus thrown open to missionary zeal.

16. Perils and Hardships of the Mission.—The dangers of the undertaking were enormous, exceeding in magnitude those of any similar enterprise in all history. The climate, with every variety, from the pestilential heat of the equator to the extreme cold of the arctic regions; the country, with its unexplored rivers, impenetrable forests, arid plains, and high and rugged mountains; the natives, divided into petty and warring tribes

14. What influences destroyed or crippled the missions in the East? 15. Outline what is said of the settlement of America. 16. What is said of the dangers of the American mission? What is said of the natives?

with diverse dialects and presenting man under various aspects, from the regular but limited civilization of Mexico and Peru to savage life in its most brutal state of abasement; and the avarice, cruelty, and debauchery of European conquerors, all combined to prevent the rapid propagation of God's truth throughout these regions. There is no insurmountable obstacle, however, to the missionary of God's Church who is urged forward by the charity of Christ and zeal for the salvation of souls.

17. Religious Zeal the impelling Power of Conquest.—Religious enthusiasm, more than any other motive, brought about the discovery of America, and religious zeal alone made the real conquest of it. The Indians carried back to Spain by Columbus were instructed and baptized, with Ferdinand and Isabella and princes of royal blood as sponsors, thus offering to God the first-fruits of a noble race. Missionaries were immediately sent to America (1493). In a short time numbers of Franciscans, Dominicans, Augustinians, Benedictines, and Hieronymites had passed over to the New World. The numbers of these zealous missionaries increased with every new discovery, and, indeed, they soon left behind them the Spanish and Portuguese adventurers, to penetrate, alone and unarmed, the wilds of an unexplored country.

18. Labors of the Religious Orders in the New World.—In 1549 the Jesuits also entered this new field to do honor to the Church and to win souls to God. With equal zeal, if not success, the members of these different orders labored throughout all South and Central and a great portion of North America. Henceforth the natives throughout this vast territory found in every forest that they made their home, and by the banks of every river

What is said of European conquerors? 17. What is said of the discovery and conquest of America? In what year were missionaries sent to America? What orders came to the New World? 18. When did the Jesuits come?

on which their frail bark could float, friends, fathers, and guides. The great work of these devoted missionaries was to protect the Indian from his oppressors, to convert him, and to civilize him.

19. Cruelty and Despotism of Spanish and Portuguese Adventurers.—The tales of the fabulous wealth of the New World attracted to its shores from Spain and Portugal numberless adventurers, who trampled upon the dictates of religion and humanity, and perpetrated the most revolting cruelties. To torture the Indian was their pastime, to enslave him their right, and to massacre him their glory; and hence the native populations of America were in danger of being totally exterminated. God's Church, faithful to her principles of justice and liberty, lifted up her powerful voice, at times supplicating, at others menacing, for the protection and preservation of the Indian. She took the part of the weak and the conquered against the strong and the victorious.

20. The Church as Champion of the Weak and Oppressed.—Paul III. (1534–1549), in two briefs, condemned the nefarious practices and cruelties of Christian conquerors, while in America the Dominicans, Franciscans, and Jesuits nobly espoused the cause of the Indians, and resolutely, and courageously, and ultimately successfully opposed Spanish and Portuguese tyranny. Las Casas and Zumarraga, Vieira and De Soto, and hundreds of others exposed their lives to protect the Indian. They were hated by Spanish and Portuguese adventurers, calumniated by them, persecuted, banished, and thrown into prison.

21. All to no avail, for the cause in which they fought was that of God and humanity. They appealed to the

Where did these missionaries labor? What was their great work? 19. What is said of Spanish and Portuguese adventurers? What did the Church do for the Indians? 20. Outline what was done by Pope Paul III. and the missionaries.

pope, to the kings of Spain and Portugal; they were appointed protectors of the Indians; they refused the sacraments of the Church to those who enslaved the natives, and in the end they gained the victory and preserved the indigenous populations in nearly all Catholic possessions. If the Indian, therefore, of South and Central America and portions of North America escaped the fate of his brother of the United States, he owed it to the Catholic Church and to the untiring and courageous zeal of her missionaries.

22. Conversion of the Indians.—While they preserved and protected, these holy missionaries also converted the Indian. The difficulties they had to encounter were many, but they faced them boldly. The cruelties and vices of Christian colonists thwarted their zeal, and, therefore, they went out from among them. Alone and unarmed, frequently barefooted, with their crucifix and rosary around their necks, the pilgrim's staff and breviary in their hands, and their shoulders laden with the furniture requisite for an altar, they advanced into the interior of the country. They penetrated virgin forests, swam across streams, climbed the roughest mountains, plunged into the solitude of the plains, and confronted savage beasts.

23. Heroic Labors and willing Martyrdoms.—No river was so broad or swift as to check their rapid march, no forest so dark or impenetrable as to bar their way. They feared neither the pangs of hunger, nor the viper's sting, nor the jaws of wild beasts. Whatever man, aided by the might of God, could do they did. Urged forward by zeal for souls, they became the first explorers of nearly all of South and North America. The vengeance,

What is said of Las Casas and others? 21. How did the struggle end? 22. What else did the missionaries do for the Indians? Owing to the vices and cruelties of the Christian colonists, what were the missionaries forced to do?

ferocity, barbarism, and cannibalism of the natives threatened them with death. They sought martyrdom, and whenever one fell beneath a savage hand another volunteered to take his place, so that the Indian, dazzled by their fortitude, and valor, and heroic courage and patience and charity, ceased killing long before they tired of dying. The number of missionaries martyred in America is really incalculable.

24. Results of the Missions in the New World.—The missionaries had to encounter also the difficulties arising from numberless distinct tribes for ever at war, and from innumerable diverse dialects. In the end they triumphed over all difficulties. In Brazil all the nations along the coast for two thousand miles were gathered into the Church, and the Jesuits alone had converted one hundred and fifty savage hordes. In Venezuela one hundred and fifty thousand; in the United States of Colombia (New Granada) two hundred thousand; in Ecuador five hundred thousand; in Peru three hundred and seventy thousand; in Bolivia one hundred thousand; in Paraguay one million were converted; while in Chili, the Argentine Republic, and Uruguay thousands also had been gained to the Church.

25. In Central America the Franciscans formed, in 1564, one province with fifteen monasteries, extending in direct line from northwest to southeast five hundred Italian miles. In 1587 all the inhabitants of this district had been converted. In Mexico, which Cortez had conquered in 1519, by the year 1551 the Franciscans alone had baptized more than one million Indians, while the Dominicans, the Fathers of Mercy (landed in 1526), and the Augustinians (in 1533) had baptized nearly as many

23. Outline the story of the labors and martyrdoms of these heroic missionaries. 24. What was the result of the missions in Brazil? in Venezuela? in the U. S. of Colombia? in Ecuador? in Peru? in Bolivia? in Chili, etc.?

more. In New Mexico, Texas, California, Canada, and portions of the United States the Church counted by the close of this epoch over one hundred thousand baptized Indians.

26. Heroic Apostles.—Of the hundreds of heroic apostles who labored among these Indian tribes, those deserving special mention are Nobrega, Anchieta, and Vieira in Brazil; John of Mendoza, Joseph of Cabranes, and Francis of Pampeluna in Venezuela; St. Louis Bertrand, who converted fifteen thousand, and Blessed Peter Claver, who is said to have baptized three hundred thousand negro slaves, in New Granada; Samuel Fritz and Henry Richter in Ecuador; St. Francis Solano in Peru, and in Central America and Mexico Las Casas, Gonzales Mendez, Francis Colmenar, Zumarraga, De Soto, Bentanzos, Peter of Ghent, Martin de Valencia, and Toribio Motolinia, who, it is said, baptized no less than four hundred thousand Mexicans. By the beginning of the seventeenth century the Church was completely organized throughout these vast regions, with five archbishoprics, twenty-seven bishoprics, four hundred monasteries, and innumerable parish churches.

27. Civilizing Influences of the Missions.—Conquests had given place to missions, and missions gave birth to civilization. Cannibalism was abolished, and the very Indians who for centuries had practised it were induced to legislate against it. The savage life of the forest was made to yield to the civilized life of towns and villages. Whenever a ferocious tribe was won over from its superstitions it was induced to erect a church in a village, which, however rude, fixed them to the spot. Schools were then established for the children,

25. What was done by the Franciscans in Central America? What did they do in Mexico? What was done by the Dominicans, Fathers of Mercy, and Augustinians? What is said of other places? 26. Name some of these heroic apostles.

who, in addition to catechism, were taught reading and writing.

28. The "Reductions."—In villages, generally called "reductions," composed exclusively of Indians, the work of civilization advanced far more rapidly than in colonial cities. These reductions existed throughout all South and Central America, in Mexico, and as far north as California. The Franciscans formed some of them, but the Jesuits were the greatest and by far their most successful founders and governors. Of all these, those of Paraguay, in which upwards of a million Indians were trained to virtue and civilization, were the most celebrated. Voltaire has declared them "the triumph of humanity."

29. Morality of the Indians.—In all reductions the Indians were by degrees redeemed from drunkenness and debauchery, from savage barbarism and the wild, wandering, and indolent life of forests. Sobriety, purity, and all Christian virtues flourished among them. The bishop of Buenos Ayres, Don Pedro Faxardo, stated in 1721 that the innocence of the Indians was so universal that he did not believe a mortal sin was committed in the reductions of Paraguay in the course of a year. The Indians were taught to cultivate the soil, and little by little they were instructed in all the branches of industry.

30. Life in the "Reductions."—They cast bells and built organs; they made cannon; they were good carpenters, masons, and blacksmiths; they were turners, carvers, printers, and gilders, and the women manufactured calicoes of the finest qualities. Commerce was developed. Education was general, so that the knowledge of reading,

27. Outline what is told of the civilizing influences of the missions. 28. What is said of the reductions? 29. What did the bishop of Buenos Ayres say of the innocence of the Indians? 30. What is said of Indian industries?

writing, and arithmetic was literally universal, and many Indians were found who could read Spanish and Latin as well as their own tongue. Hospitals were erected for the care of the sick, and asylums for the poor. Numerous convents and colleges were established, and by the close of this epoch three universities, Mexico (1551), Lima, and St. Thomas (1651) in New Granada, vied with those of Europe in their curriculum of studies.

31. Grand Success of the American Missions.—All that could be done for these numerous and scattered Indian populations had been accomplished, and in all South and Central and portions of North America the Church had laid the foundations of Christian civilization carefully, deeply, and solidly, and formed from warring tribes and savage elements nations which will yet have a glorious history. Infinitely better than all else, by the zeal, courage, and heroic devotion of her missionaries she had opened the gates of heaven to thousands of souls which before knew not God nor morality. In the great sum of eternal goods the Church's gains in the New World had compensated for her losses in the Old.

32. Review.—After having led the populations of Europe from barbarism to civilization God's Church in the sixteenth century was assailed by a most formidable religious revolution. For generations this great revolutionary movement had been gathering strength, and when at last it asserted its power in Europe it was neither as an accident nor as a reaction against traditional abuses.

33. Europe was in the throes of a mighty crisis. Assailed from without by Mohammedan hordes, it beheld within the birth of new states, the dissolution of feudalism, and the transition to absolute monarchies. Dissem-

What was the condition of education? What is said of universities? What was done for the sick and poor? 31. Outline what is said of the work of the Church in South, Central, and North America. What of the Church's gains?

sions and wars were rife among nations, in the state, in the Church, and in the school. Political, social, intellectual, and religious turmoil increased and spread throughout Europe. Protestantism appeared at Wittenberg, Geneva, and London. Luther, Calvin, and Henry VIII. were its leaders. The destruction of all traditional authority was its aim. Sarcasm and calumny, mob violence and intolerance, penal laws and despotism, were its weapons. The Bible, inspired and inspiring, was its platform. Slave will, justification by faith alone, predestination, and state supremacy were its dogmas.

34. It rejected the priesthood, the episcopacy, and the Papacy. It denied the necessity of the Church, the utility of the sacraments, and the authority of tradition. It protested against the customs and usages, the practices and devotions, and the ideas and faith of fifteen hundred years. From Wittenberg it spread over Germany, into Denmark and Sweden, and into Prussia and Poland. From Geneva it was propagated in Switzerland and France, and in the Netherlands and Scotland. From London it was enforced as a schism first, as a heresy afterwards, throughout all England.

35. Of the northern nations Ireland alone successfully resisted its introduction. It had come as convulsions come, suddenly and quickly. It had borne down all before it as some mighty torrent. It had swept over northern Europe like a hurricane or some pestilential wind. Wars, foreign and domestic, had followed in its wake and survived its fury. Fifty years after its rise it had made its last conquest. Checked in its onward march by the arms of Catholic nations, it was refuted by the Council of Trent. Animated, equipped, and organized for the

32. What is said of the religious revolution of the sixteenth century? 33. What was the condition of Europe at this period? Name the Protestant leaders. What were the aim and weapons of ~~Protestantism~~? What were its dogmas?

struggle by the same holy council, and led on by zealous and indefatigable popes, the Church hurled against it a mighty army.

36. The Jesuits led the vanguard. Worthy bishops, priests, and monks fought with them; saints encouraged and prayed for them. Zeal and devotion, learning and eloquence, prudence and indefatigable energy, were their weapons. Seminaries were established, universities were reorganized, synods were held, and throughout all Europe discipline was enforced and faith and devotion aroused. Protestantism was seriously crippled. It made no further headway in Ireland; it lost ground in the Netherlands, in France, Savoy, Poland, and Germany. From south to north slowly but surely it was driven back.

37. The treaty of Westphalia, guaranteed by Protestant Sweden and Catholic France, secured to it permanent possessions on the Continent. Confined within limits, delivered over to the dissensions of its followers, based on the principle of religious inertia, Protestantism ceased to be a vital and conquering force in the religious world, without losing its political importance.

38. While God's Church fought heresy she penetrated into the home of the idolater, the savage, and the cannibal. Thousands of her missionaries entered Africa and India, China and Japan, and South and North America. Dangers failed to deter them, opposition to discourage them, and martyrdom to thin their ranks. They lived in pestilential climates, acquired barbarous languages, assumed strange customs, and became the slaves of savage hordes in order to lift them up to Christ.

39. By them rivers were explored, mountains were scaled, plains and morasses were traversed, and impene-

34. What did Protestantism reject? What did it deny? Against what did it protest? Into what countries did it spread? 35. What nation alone resisted it? What is said of its progress? How was it checked and refuted?

trable forests made to yield a passage. They suffered from hunger and thirst, from exposure and wild beasts, from the persecution of friends and the barbarism of enemies. They baptized many in Africa, converted thousands in India, established the Church in China, gathered into heaven two millions or more of martyrs in Japan, and made all South and Central and portions of North America Catholic.

40. Xavier and De Nobili, Valignano and Ricci, Las Casas and Bentanzos, Peter of Ghent and Toribio Motolinia, Anchieta and Vieira, Peter Claver and Francis Solano, were apostles of whom Peter and Paul would have been proud. Protestantism protested against God's Church, and God Himself, by missions unsurpassed in extent and energy, in zeal and devotion, in sufferings and endurance, in victories and martyrdoms, protested against Protestantism.

41. How incomprehensible is the energy of God's Church! Attacked, her very existence threatened, she manifests unbounded activity. In Europe, Asia, Africa, and America she is present, ubiquitous, fighting heresy, Mohammedanism, idolatry, barbarism, and cannibalism. She is opposed at every step, yet she triumphs in every field. The nations, and peoples, and tribes of the earth come to her, and she speaks to every one in its own tongue of the works of God and of her mission to man. Never was she greater, nor stronger, nor more beautiful.

36. Who led the Church's army against Protestantism? How was the warfare conducted? The result? 37. What was done by the treaty of Westphalia? What was the condition of Protestantism at this period? 38. While fighting heresy what did the Church do? Into what countries did her missionaries enter? What did they undergo? 39. Sum up their labors. 40. What is said of Xavier and others? What is said of Protestantism and missions? What is said of God's Church and her labors during this epoch?

EIGHTH EPOCH.

FROM THE TREATY OF WESTPHALIA (1648) TO THE
PRESENT DAY (1884).

PART I.

THE CHURCH AND MONARCHIES.—ABSOLUTISM—SECULARISM—THE PAPACY AFTER THE TREATY OF WESTPHALIA—LOUIS XIV. AND FRANCE AND THE CHURCH—RIGHT OF REGALE—GALLICAN LIBERTIES—THEIR EFFECTS ON THE CHURCH IN FRANCE—THE CHURCH AND SPAIN, NAPLES, AND PORTUGAL—THE SUPPRESSION OF THE JESUITS—THE CHURCH AND AUSTRIA—INFLUENCE OF PROTESTANT PRINCIPLES—FRENCH LITERATURE—JANSENISM—INFIDELITY IN FRANCE AND IN EUROPE—HELPLESSNESS OF MONARCHIES AND OF THE CHURCH.

1. The Church Militant.—The external history of God's Church is a succession of struggles and victories. No sooner is one aim attained by long and patient efforts than another mission presents itself, and scarcely is one danger averted when another must be encountered. Passing through all the stages of decaying pagan and semi-barbarous Christian civilization, God's Church has been forced to contend with all their vagaries, measure all their tendencies, condemn all their errors, and struggle for her existence against all their passions.

2. Democracy in the Transition State.—Feudalism per-

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1. What is said of the external history of God's Church? What has she been forced to do in dealing with pagan and semi-barbarous Christian civilization?
 2. Why did feudalism perish? What was the intermediate stage of transition?

ished because of the ultimate democratic tendency of Christian civilization. This tendency, however, before attaining its end, passed of necessity through an intermediate stage—that of centralization. In the epoch of struggle and transition, when the feudal and democratic principles were disputing with each other for the ascendancy, the people, who began to feel their power but were yet unaccustomed to concerted action, instinctively sought somewhere, out of themselves and yet distinct from the aristocracy, a power round which they could rally.

3. Centralization of Power.—The only power already constituted at such epochs is that of the prince, and hence nations which are in progress towards democracy commence ordinarily by increasing the royal power. Little by little all the authority of government is concentrated in the hands of the executive, and the central power gradually extends itself to everything. The local governments of towns and provinces are destroyed, and the constitution becomes more and more despotic; for royal power, not limited save by its own will, naturally tends to administrative tyranny or absolute monarchy.

4. Monarchical Absolutism.—By the opening of this epoch, then, absolute monarchies had sprung up throughout Europe, and Louis XIV. of France (1643–1715) was seeking by every means in his power to make them universal. Civil liberty was consequently threatened, and religious liberty placed in jeopardy. While Protestantism had failed to obtain a foothold in the greater part of Europe, its spirit had penetrated among Catholic peoples, and its despotic principles in relation to civil authority were eagerly accepted by rulers of states. Temporal princes had propagated and saved Protestantism, and

What is said of the people during this transition period? 3. Describe the growth of royal power. 4. What was the condition of governments at the opening of this epoch? What is said of Protestantism?

they remained the masters of it not only in temporal but also in spiritual affairs.

5. Secularism.—The civil authorities in Catholic countries, in imitation of this system, encroached on the demesne of the Church's spiritual jurisdiction. Thus the princes who defended and protected the Church in their own states sought to acquire in religious questions an authority which had neither been known nor claimed by their predecessors in the middle ages. In this they were urged on by the spirit of the age, which tended to illimitable authority, and by the example of Protestant sovereigns; and they were unfortunately encouraged in it by the tacit and often open support of Catholic bishops.

6. Subservient Bishops and Writers.—The hand of kings, therefore, weighed heavily on the Church. They gathered around them an episcopacy devoted to their respective interests and national ambitions; they encouraged a body of writers who, acting as reformers and intriguers, maintained their views and acted as their obsequious servants; they penetrated into the sanctuary of God's Church and there gave their orders sword in hand, and they suppressed in the Church, in their own name, what they considered an abuse or a danger to the state. Under their fostering care indifference to the Church's teachings sprang up and was intensified by error, incredulity, and philosophism.

7. The Church again battling for Existence.—In this epoch, therefore, the Church had a mighty struggle for her own existence and integrity. In this great struggle she opposed absolutism and secularism in monarchies, Jansenism, Gallicanism, and Febronianism in religion,

5. What is said of the civil authorities in Catholic countries? By what were they urged on, and by whom encouraged? 6. What did the kings do to carry out their aims and views? What resulted from this?

the Encyclopædists in France, the Illuminati in Germany, and the free-thinking despots in Italy, Spain, and Portugal. The Catholic princes allied against her treated her with insolent rudeness and arbitrary self-will.

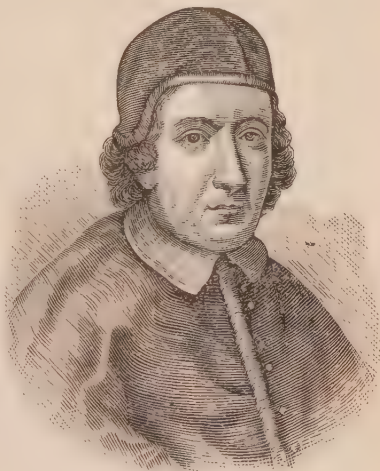
8. Severance of the Civil from the Spiritual Power.—In concluding the treaty of Westphalia the Papacy was utterly ignored by Catholic and Protestant princes. It protested against the treaty in vain; but it was its duty to protest, because the treaty was injurious alike to Church and state. From this time the relations of the civil to the spiritual power were completely severed. The Church lost all influence in the affairs of state and political movements, and was practically held to be the servant of the state. Because the Papacy, acting for God's Church, refused the yoke of servitude it was treated with indignity. Innumerable complications with Catholic princes followed, some petty, others very important, but all tending to the injury and humiliation of the Church.

9. Struggles of the Popes with the Civil Powers.—Alexander VII. (1655–1667) was treated insolently by Cardinal Mazarin (1602–1661), the young Louis XIV., and the Duke of Créqui, his ambassador, and despoiled of Avignon and Venaissin. Clement X. (1670–1676) saw the beginning but not the end of the dispute with Louis XIV. Innocent XI. (1676–1689) continued the dispute of the preceding reign, protested against the “Declaration” of “Gallican Liberties,” and was involved in heated controversy with the courts of Europe in regard to the Right of Refuge. Clement XI. (1700–1721) beheld the troubles resulting from the war of the Spanish succession and the claims of Amadeus of Savoy to the ecclesiastical prerogatives of the “Sicilian monarchy.”

7. In the struggle for existence what did the Church have to oppose? 8. What was the effect of the treaty of Westphalia upon the Papacy? 9. What is said of Alexander VII.? of Clement X.? of Innocent XI.? of Clement XI.?

He fought during his entire pontificate of twenty-one years, but gained nothing.

10. Innocent XIII. (1721-1724) was despoiled of Parma and Piacenza. Benedict XIII. (1724-1730) was treated rudely and insolently by John V. of Portugal, and, because he inserted an historical fact in the office of Gregory VII., he was harassed by Venice, France, and Austria. Clement XII. (1730-1740) was involved in complications with Spain. Benedict XIV. (1740-1758), one of the most learned popes that ever filled the papal throne, during a reign of eighteen years, by great compromises, succeeded in preserving something, though, taken all in all, he lost more than he gained. He saw the beginning of the diplomatic warfare against the Jesuits.



POPE CLEMENT XI. (b. 1649 ; d. 1721).

11. Clement XIII. (1758-1769), notwithstanding his heroic and apostolic fortitude, was unable to regain lost ground, or to change the dispositions of Catholic princes, or to prevent the suppression of the Jesuits in Portugal (1759), France (1764), Spain and Naples (1767), and at Parma and on the island of Malta (1768). Clement XIV. (1769-1774) was the victim of the civil powers, and was treated by them as their servant. Pius VI. (1775-1799), the noble victim of the French Revolution and the apos-

10. Of what was Innocent XIII. despoiled? What is said of Benedict XIII.? of Clement XII.? of Benedict XIV.? 11. What do we learn of Clement XIII.? What is said of Clement XIV.? What is related of Pius VI.?

tolie pilgrim, descended to unheard-of supplications and undertook a useless pilgrimage to Vienna, where Joseph II. represented a secularism which was a curse alike to Church and state.

12. Influence of Protestant Example.—During this whole period Europe presented the sad spectacle of an enslaved Church trying in vain to break its fetters. The rights, the pretensions, and the power which Protestant princes exercised in their own states as supreme pontiffs were claimed to a great extent by Catholic sovereigns in their respective territories. Thus in the political world Protestantism exerted a mighty influence.

13. French Influence in Europe.—In the beginning of this epoch France was the first nation to adopt a policy inimical to the Church. For good and for evil France has ever held a unique position in Europe. Though its supremacy in warfare has often been destroyed, its supremacy in the world of opinion has never been disputed. When Louis XIV., then, began a diplomatic warfare against the Church his example became contagious and his methods were adopted throughout all Catholic Europe. The ultimate tendency of his policy was to strengthen French absolutism by making the Church subservient to the crown. The methods which he employed were often petty, frequently violent, and always crafty and systematic. Unfortunately for France and for the Church, the episcopacy lent itself obsequiously to his schemes.

14. Struggle between Louis XIV. and the Papacy.—The troubles of Louis XIV. with Alexander VII. seemed to originate in petty spite. Those with Innocent XI. were of a far more serious nature in their source and ten-

12. How did the Church appear during this period? What was claimed by some Catholic sovereigns? 13. What is said of France at this epoch? What was the result of Louis XIV.'s example? What was the tendency of his policy?

dency. Louis XIV. wished to extend to all France the Right of Regale, which gave the king full temporal authority in dioceses during vacancies. Two bishops, those of Aleth and Pamiers, opposed his wish and appealed to the pope, who espoused their cause. Louis, sustained by the vast majority of the French bishops, with the archbishops of Paris and Toulouse at their head, cared little for the opposition of two obscure bishops, both tainted with Jansenism, and the disapproval of the pope. The conflict became more and more complicated, and finally culminated in the celebrated Declaration, in Four Articles, of "Gallican Liberties," drawn up by Bossuet and approved by the clergy of France in its Assembly of 1682.

15. Effects of Gallicanism.—These Four Articles, in substance, proclaimed the supremacy of kings and diminished the powers, even spiritual, of the popes. Fénelon warned the bishops in vain that it was from the civil power, and not from Rome, that encroachments and usurpations were in the future to come; that, in matter of fact, these Four Articles made the king more the head of the Church than the pope; that the king's authority was transferred to secular judges, and that French bishops were ruled by laymen. Instead of liberties these Four Articles were the slaveries of the Gallican Church, and for a century and a half its curse.

16. Gallicanism condemned by the Popes.—Louis XIV. required all doctors in theology and ecclesiastical dignitaries to take an oath signifying their acceptance of, and determination to teach, the Four Articles. He named to bishoprics only advocates of them. The pope, on the other hand (Innocent XI.), at first refused canonical investiture to priests who had assisted at the Assembly.

14. What popes had trouble with Louis XIV.? What did Louis wish to extend? Why? Relate what followed. How did the conflict culminate? 15. What is said of the Four Articles? What warning was given by Fénelon?

Thirty-five bishoprics were in consequence left vacant. Later Alexander VIII. (1691) openly condemned the Four Articles. Louis made a profession of withdrawing the royal edict relative to the Declaration, but practically the Four Articles remained in force, and whenever needed were unscrupulously used. Three years after the famous Declaration, Louis, in pursuance of his scheme of central absolutism, revoked the Edict of Nantes and undertook to convert Calvinists sword in hand. Innocent XI. protested, but Louis cared little for papal protests.

17. Evils of Secularism.—The secularism of Louis XIV. and his successors wrought immense injury to the French Church. Liberty existed nowhere save on the throne. Church property, though it remained ecclesiastical in appearance, was in reality converted into a patrimony for the nobles and a reward for courtiers. Men frequently became clerics rather from worldly than spiritual motives. Non-resident abbots of old and rich monasteries were numerous. Fasting and prayer and discipline were left to the poor monks, but were considered unnecessary in the noble abbot, who spent the immense revenues of the monastery at the court of his sovereign. Bishops were frequently absentees.

18. The French Nobility usurp Ecclesiastical Functions.—The nobility gradually usurped all important positions in the Church. Two hundred and sixty commanderies of Malta were held by them by institution, and they filled nineteen chapters of male nobles and twenty-five of female nobles by the same right. All the archbishoprics and, except five, all the bishoprics of France were occupied by them. They furnished three out of four abbés commendatory and vicars-general. This predominance of

16. What was now done by Louis? What action was taken by Innocent XI. ? by Alexander VIII. ? Outline what followed. 17. Describe the injury wrought in the French Church by secularism. 18. Narrate what is said of the nobility. ,

the nobility in ecclesiastical affairs might not have been an evil had it not been for the court usages of Louis XIV. and his successors.

19. The king, being the soul of the state and holding his rights from Heaven and his sword alone, was in the eyes of France the source of all favor, power, justice, and glory. To pay obsequious homage to him was a privilege which all were eager to enjoy and a duty which no one dared to neglect. This homage went so far that Louis' ambition, which brought misery upon France, and his tyranny, which drove justice and right from the land, were praised as virtues, while the very immorality of his life passed almost without censure. Courtiers of kings have scarcely ever been true servants of God and His Church, and while ecclesiastical dignitaries in France found pleasure and duty and honor in paying homage to the throne, holiness, piety, zeal, and learning perished.

20. Polished Courtiers but poor Churchmen.—In the place of a clergy deservedly famed throughout the Church, Louis XIV. and his successors formed one which was the most polished and the least apostolic in Christendom. Scandals were not infrequent among them; saints were unknown. The French episcopacy was composed of amiable men, who were great politicians but indifferent theologians, polished courtiers but poor churchmen, enlightened citizens but lukewarm pastors.

21. Struggle between Spain and the Papacy.—What France inaugurated Europe imitated. Spain, Naples, and Portugal were governed by kings of the house of Bourbon. In Spain for several centuries the Church's situation had been false. The Church had fought with the state in the great struggle against the Moors, and when

What made this an evil? 19. Describe these court usages and their evil results. What is said of courtiers? What perished? 20. What is said of the French clergy? of the episcopacy? 21-22. What is said of Spain and the Church?

victory finally crowned their banners the Church was entirely devoted to the interests of the state, and the state shared in all the rights, privileges, and influences of ecclesiastical life. The consequences of this false position were for several centuries at least bearable.

22. Under the successors of Philip II. (1556-1598), Philip III. (1598-1621), Philip IV. (1621-1665), Charles II. (1665-1700), the last of the house of Hapsburg in Spain, Philip V. (1700-1746), the first of the Bourbons, and Ferdinand VI. (1746-1759), the conflicts between Church and state were neither violent nor of serious consequences.

23. Under Charles III. (1759-1788) began the open warfare against the Church's liberty. The Spanish councils, which had always been held with exact regularity, were interrupted; the liberty of action of bishops was interfered with by vexatious regulations; papal bulls were subjected to the royal placet, and everything done to wring concessions from the court of Rome, which tended to make the primacy of the pope in Spain one of honor only. Charles IV. (1788-1808) pursued the same policy.

24. Naples and Portugal attack the Church.—In Naples and Portugal a similar policy against the Church was adopted. In Naples it was pushed even further than in Spain, Portugal, or France. Convents were suppressed, Church property confiscated, marriage was declared a civil contract, papal bulls, past and future, were subjected to royal approval, and bishops were required to submit books which they might write to the approval of Ferdinand IV., who knew not how to read.

25. Other Enemies of the Papacy.—What these four Catholic countries did was imitated by every petty kingdom

What position did the Church hold toward the state? 23. Under whom did open warfare begin? Outline the condition of affairs under Charles. What of Charles IV.? 24. What did Portugal and Naples do? What was done in Naples?

in Europe. The history of Savoy, from the time it became the kingdom of Sardinia, is one of uninterrupted hostility to the pope and the Church. The two republics of Genoa and Venice, which were fast perishing of decay, never tired of showing their petty hostility to Rome; the duchies of Parma and Modena, which had been torn from the States of the Church, were not less zealous; while Tuscany aspired to the place of honor among the enemies of God's Church.

26. War against the Society of Jesus.—The crowning act of tyranny and hostility to the Church of these absolute monarchies was the persecution, expulsion, and suppression of the Jesuits. This warfare began in Portugal, was continued in France, passed into Spain, Naples, Parma, and the island of Malta, and assumed all the importance of a European question. Kings whose lives were given up to revelry and debauchery had found the burdens of state oppressive and had surrendered their absolute power to ministers and courtesans. In Portugal it was a Pombal; in France a Choiseul and Madame de Pompadour, mistress of Louis XV.; in Spain an Aranda, and in Naples a Tanucci, who wielded the power of Joseph I., Louis XV., Charles III., and Ferdinand IV. They considered the Jesuits their enemies.

27. In Portugal their successful commerce with America and supposed wealth, in France their failure in the same commerce and bankruptcy, served as pretexts against them. In Spain and Naples the royal pleasure needed no pretext. In Portugal it was declared that they had conspired against the king's life, while in France they were accused of all the crimes which the pagans placed to the account of the Christians of the first ages. In

25. What is said of Savoy? of Genoa and Venice? of Parma and Modena? of Tuscany? 26. What was the crowning act of tyranny? What is said of the warfare against the Jesuits? 27. What served as pretexts in Portugal and France?

Portugal, Spain, and Naples their expulsion was so sudden that the Church could only protest. In France the whole episcopacy defended them, while parliaments acted as their accusers. They were expelled from Portugal in 1759, from France in 1764, from Spain and Naples in 1767, from Parma and Malta in 1768.

28. Suppression of the Jesuits.—The ministers of the Bourbon courts then united their influence to force the pope to suppress the order. France seized Avignon and Carpentras, and Naples occupied Benevento and Pontecorvo, while Venice, Lombardy, and Modena annoyed and harassed the pope. Clement XIII. refused, however, to condemn the order. France and Naples thought to besiege Rome and starve the pope into submission. Clement XIII. died in 1769, and Cardinal Ganganelli ascended the pontifical throne under the name of Clement XIV. The enemies of the Jesuits grew bolder and more insolent day by day. Spain threatened to create a schism, and at last Clement XIV. yielded, and on the 16th of August, 1773, published a bull suppressing the order of the Jesuits.

29. Febronianism in Austria.—Of all the imitators of the example of France, Austria was the most radical and zealous. The Gallicanism of France became Febronianism or Josephism in Austria. Joseph II. (1780-1790) was its supreme pontiff and the leader of those whose aim it was to bring into discredit the authority of the see of Peter. To secularize and abolish religious orders, to confiscate the property of the Church, to fill bishoprics without papal sanction, to deprive papal nunciatures of spiritual jurisdiction, to separate churches from the centre of unity and make them national, and to do all

What is said of their expulsion from Portugal, Spain, and Naples? What occurred in France? 28. What means were now resorted to by the ministers to force the pope to suppress the order? When and by whom was it suppressed?

under the pretext of useful and necessary reforms, was the aim of his life and the scope of his ambition.

30. An Austrian Pope.—Joseph II. enacted that all papal bulls and episcopal ordinances should receive the royal placet before publication; remodelled the oath to be taken by bishops; forbade the acceptance, without his consent, of titles and dignities bestowed by the pope; prohibited all intercourse between the convents of his empire and those of the same order in other countries; exempted religious orders from obedience to their respective generals resident at Rome; suppressed many monasteries of men, and all convents of women except those of the Ursulines and Visitation, which were spared in many localities to carry on the work of education; attempted to reform religious houses after his own fashion; published a politico-moral catechism for the instruction of youth; suppressed diocesan seminaries and replaced them by institutions according to his own erratic notions. Many of the Austrian bishops openly espoused the schemes of Joseph, and but few of them had the courage to oppose them. In Belgium, however, which was then subject to Austria, the discontent became so intense that the people rose in open revolt against the emperor.

31. Pilgrimage of Pius VI. to Vienna.—To obtain, if possible, the repeal of these hostile and destructive laws Pius VI. undertook a pilgrimage to Vienna (1782). He was received with universal respect and joy by the people, and with coldness and insolence by Joseph II. and his minister, Kaunitz. Pius returned to Rome without having accomplished the end of his journey, and Joseph II. continued his “reforms” even more violently than before. Eight years later Joseph II. died (1790) of a

29. What is said of Austria? What of Joseph II? What was his aim and ambition? 30. Give an account of what was done by him. How were his schemes received? 31. Relate what Pius VI. did. What was the result?

broken heart, and shortly after Febronianism was buried by the French Revolution.

32. The Spirit of Protestantism predominant.—Thus Protestantism, which had failed to obtain possession of the churches of Europe, had penetrated into every court and controlled the policy even of Catholic princes. Lu-



POPE PIUS VI. (b. 1717; d. 1799).

ther, Calvin, and Henry VIII. had declared war against Rome and the pope, and their spirit predominated in Louis XIV. and Louis XV. of France, in Charles III. and Charles IV. of Spain, in Joseph I. of Portugal, in Ferdinand IV. of Naples, and in Joseph II. of Austria.

33. The Golden Age of French Literature.—But besides Protestantism in diplomacy there was Pro-

testantism in literature and philosophy also. Its power and influence in the intellectual world were secured by its supremacy in diplomacy, and it required Louis XIV. and Louis XV. and their imitators to render possible a Voltaire and a D'Alembert. The reign of Louis XIV. was the golden age of French literature, and the predominant spirit of its authors was faith in God and in His Church. Descartes formulated his system of philosophy and systematized natural sciences; Malebranche, his disciple, explained his master in luminous and elegant writings; Pascal

What occurred eight years later? 32. What is said of Protestantism? 33. In what else besides diplomacy was Protestantism an evil? What is said of French literature in the reign of Louis XIV.? Name some great writers of this age.

wrote his *Pensées* on religion; Corneille, Racine, Boileau, and La Fontaine gave French poetry its models and perfection; and Bossuet, Bourdaloue, Massillon, Fénelon, and Fléchier proclaimed the great truths of religion in a faultless style with a wealth of thought and a rhetorical skill that has never been equalled.

34. Dogmatic and moral theology, exegetics, history sacred and profane, and controversy were all cultivated and explained by master minds. The art of painting also possessed worthy masters in Poussin, Lesueur, Mignard, and Lebrun. The purest and best models of French literature then were formed by men of deeply religious souls and believing minds.

35. Jansenism.—But with the wheat the cockle grew also. The errors of Michael Bajus, of Louvain, which the pope had condemned, had been introduced into France by the Abbé of St. Cyran and Cornelius Jansenius, Bishop of Ypres. The first of these two became director of the house of Port-Royal, and the second wrote a celebrated book, *Augustinus*, in which he taught absolute predestination. The book was published in 1640, two years after Jansenius' death. In 1653 Innocent X. condemned five propositions taken from it. The Port-Royalists attempted to evade the condemnation by means of subtle distinctions.

36. The controversy grew in warmth. The state interfered and ordered the destruction of Port-Royal (1710). The *Moral Reflections* of Quesnel called forth the bull "Unigenitus" (1713). Then was revealed all the tyranny of Gallicanism and secularism. Bishops sat in judgment on the dogmatic enunciations of the pope, to accept or reject them; parliaments interfered generally to

34. What were cultivated by master minds? What is said of painting? 35. Outline what is said of the rise and growth of Jansenism. What did Innocent X. do? 36. What called forth the bull "Unigenitus"? What followed?

condemn Jansenism, frequently to uphold it; questions of dogma and discipline were discussed and decided by them, and bishops were persecuted and exiled. The discussions of bishops and parliaments were taken up by the press and pamphleteers, and all France found itself arguing the abstract questions of grace and the subtle distinctions of Church authority.

37. Probabilism.—Religious sentiments grew weak, and Jansenism made piety ridiculous. The heated controversy on the moral system of Probabilism, in which the Jesuits defended the system with zealous warmth and the witty Jansenists assailed it with caustic severity, tended to weaken the very foundations of morality. The discussions in regard to Jansenism aided enormously in unsettling the public faith and in fostering the spirit of irreligion.

38. Deplorable Results of these Controversies.—Scepticism began in historical studies and spread to every branch of literature and science. This defection was led by the two Jesuits, Hardouin (†1729) and Berruyer (†1758). Religion died out, and an appreciative knowledge of Christianity became extinct. And while this calamity hung over France and threatened Europe, God's Church was enslaved and pitifully powerless, betrayed by her royally appointed bishops and bound by the hands of secularism. To be silent was impossible, and yet to condemn was of little use, because jealous parliaments and despotic ministers were poor mediums of communication. The popes did their duty, and if the worst came God's Church was not to blame.

39. Growth of Immorality and Infidelity.—In France immorality had spread from the court through the up-

37. What is said of Probabilism? What was the result of these discussions?
 38. Where did scepticism begin? Who led the defection? The result? What was the condition of the Church at this time? What did the popes do?

per classes of society, and debauchery had prepared men for infidelity. Various systems of unbelief had already sprung up in England, but the minds of their advocates were too heavy to clothe them in fantastic and popular forms. They crossed the Channel and were taken up by Voltaire, Rousseau, Diderot, D'Alembert, Damilaville, Condillac, Helvetius, and De la Mettrie. Never did pernicious principles find more powerful advocates, and never were advocates so unscrupulous in their means. "Lie, and cease not lying," was the motto of their leader, Voltaire; and to this, at least, they were faithful even to the end.

40. The Encyclopædists.—History was deliberately perverted, sciences were distorted, Christianity was travestied, and the unwilling slavery of the Church was imputed to her as a crime. An Encyclopædia, or rational dictionary of the sciences and arts, was issued at Paris and Neufchâtel (1751-1777) in thirty-three volumes, which was intended as a general attack on Christianity. Various books and innumerable pamphlets breathing the same spirit were issued from a hundred presses. Their methods were new and popular, their style pleasing, their humor coarse, and their irony incisive. Whatever came from these apostles of infidelity was received with eager avidity and read by all classes. Philosophism became supreme in the drawing-room, and infidelity was the newest fashion for all France.

41. Spread of Infidelity over Europe.—Paris and Versailles then, as now, gave to the world its fashions in dress, its manners, and its social cultivation. When infidelity, therefore, became fashionable in Paris its triumph throughout Europe was assured. People did not stop to

39. What is said of immorality in France? What had sprung up in England? Who took up these systems in France? What was Voltaire's motto? 40. What was done by infidel writers? What is said of an encyclopædia? What else?

think or to argue, to assert or to prove that Christianity is false, absurd, or unreasonable—infidelity was accepted because at Paris and in France cultivated society had adopted it. It spread into Germany, penetrated into its universities, and tainted with its absurdities the great literature of that country. Vienna, Prague, Treves, Mentz, Heidelberg, and Bonn were its centres; Van Swieten, Schneider, Weishaupt, Nicolai, and Biester its apostles, and Frederick II. of Prussia and Charles of Erthal, ecclesiastical elector of Mentz, its great protectors. As in France, so in Germany, it permeated all classes of society.

42. It spread also into Spain, Portugal, and Italy, and came into power with Aranda, Pombal, and Tanucci. More rapid in its progress than the revolt of Luther, in a few short years infidelity made the circuit of Europe and presided over the destinies of every throne, save possibly that of England.

43. **Growth of Revolutionary Tendencies.**—The power which destroys thrones and altars was at work. Absolutism and secularism had created it. Kings realized its dangerous tendencies too late and were utterly unable to counteract them. They had monopolized all powers, and then either evaded their responsibilities or proved incompetent. They had fostered privileges, created immunities, encouraged absenteeism, and increased taxes. They had declared the country their property, and then abused it. Nations were in the state of dissolution. It was idle, then, in the Parliament of Paris to burn by the hand of the headsman the works of Voltaire and Rousseau, to banish them and condemn them to wander from place to place, when their works and others like

41. What resulted from infidelity becoming fashionable in Paris? How was it received in Germany? Who were its apostles and protectors? 42. Into what other countries did it spread? 43. Outline what is said of affairs at this period.

them spoke of evils which were seen and felt and were the intellectual food of all who pretended to be enlightened. Neither Voltaire nor Rousseau made the French Revolution; but absolutism and secularism made a Voltaire and a Rousseau possible and effective.

44. The government of Naples forbade the introduction of the works of the Encyclopædists, but whole shiploads of them freely entered the ports under the eyes of its officials. The very ministers of kings encouraged and protected the monster which aimed at their crowns. In Austria Joseph II. publicly punished a Bohemian deist, while by his treatment of the Church he encouraged atheism and deism.

45. The Church made powerless for Good.—God's Church was powerless; her liberty was gone, and her voice was no longer obeyed. Kings who had monopolized all things had tried to enslave her, too. They had trampled upon her prerogatives, laughed her to scorn, and labored to build up, as far as possible, national episcopacies and clergies. Many of her dignitaries had become willing servants of the civil powers, others were indifferent and lethargic, while nearly all viewed the officials of the state with fear and terror. Secularism had done its work well, and had deprived itself of the support of that superhuman prudence and courage which reside ever in God's Church and in her bishops when free and disenthralled. Had monarchies not enslaved the Church the Church would have saved the thrones.

46. Society on the Verge of Dissolution.—Absolutism and secularism in the state and Gallicanism and Febronianism in the Church had sown the seed of destruction. In the upper strata of society infidelity had become a

Describe the condition of nations at this period. 44. What is said of the works of the Encyclopædists? What of Joseph II.? 45. To what had secularism brought the Church? 46. What had sown the seed of destruction?

fashion. In the middle classes faith was not lost, but enfeebled; it was a strange mixture of infidelity and half-belief. The lower classes, especially in the country, had not repudiated the faith, but their faith was often only a habit, a form without the reality. Neither paganism nor barbarism nor Protestantism ever brought God's Church so near the fatal precipice as had secularism by the close of the eighteenth century. To continue to live under it was impossible, and God, therefore, sent the French Revolution. It was the most bloody episode in history; it was also the most necessary. It came as a curse; it left a blessing.

PART II.

THE FRENCH REVOLUTION—PRIMARY CAUSES OF THE REVOLUTION—THESE CAUSES IN FRANCE—STATES-GENERAL—NATIONAL ASSEMBLY—ACTION OF THE CLERGY—CIVIL CONSTITUTION FOR THE CHURCH—OPPOSITION OF THE CLERGY—COERCIVE MEASURES OF THE ASSEMBLY—RESULTS—GENERAL REVOLUTION—LEGISLATIVE ASSEMBLY—EFFORTS TO ANNIHILATE THE CHURCH—MASSACRE OF PRIESTS—REIGN OF TERROR—ABOLITION OF CHRISTIANITY AND WORSHIP OF REASON—RESULTS OF THE REVOLUTION—DIRECTORY—PERSECUTION AND DEATH OF PIUS VI.—ELECTION OF PIUS VII.—CONSULATE—RE-ESTABLISHMENT OF THE CHURCH—THE EMPIRE—NAPOLEON'S AMBITION—CONFLICT WITH PIUS VII.—OVERTHROW OF NAPOLEON—REVOLUTION IN BELGIUM, HOLLAND, GERMANY, ITALY, AND SPAIN—GENERAL ALIENATION OF CHURCH PROPERTY.

1. The real Tendencies of Protestantism.—Protestantism, which, though religious in its professions, was political in its origin and tendencies, marked the transition period from feudalism to absolute monarchies. The forces

What is said of the upper strata of society? What of the middle classes? of the lower classes? Outline what is said of the French Revolution. 1. What marked the transition period from feudalism to absolutism?

which destroyed the one and established the other had been at work long previous to the days of Luther, but it was only in his time that they acquired that strength and cohesion which gave them supremacy. Protestantism was in no sense essential to the success of this transition, which would have taken place without it; it was an excrescence, a radical and ultra manifestation of its tendencies. By its radical and ultra principles it secured to absolute monarchies that executive despotism and secularism which were their strongest characteristic and at the same time their greatest weakness. By this means it attained to political supremacy in Europe.

2. Cæsarism and Infidelity.—Protestantism, however, was false and opposed to the genius of Christianity not only in its religious teachings but also in its political principles. Cæsarism in the state is not of Christian civilization, though it be of Protestant principle. God's Church fought it in the Roman Empire, and successfully opposed it in Frederick Barbarossa. In the eighteenth century it obtained a temporary triumph over her, but, because of the very essence of Christian civilization and of the great spirit which God's Church had breathed into it, this triumph was necessarily transitory. In an age of political apostasy and general infidelity it was impossible, however, for the Church to destroy the supremacy of Cæsarism by weapons of her own. It was, however, destroyed; for man, who works under the eye of God, even though he know it not, when he planted the evil, prepared also for it a remedy terrible yet efficacious.

3. Two principles had gone forth from Protestantism, the one intellectual, the other political. The intellectual principle, through private judgment, tended to infidelity;

Were the forces which destroyed feudalism a sudden growth of Luther's days? Was Protestantism essential to the success of transition? What is said of its ultra and radical principles? **2.** Outline what is said of Cæsarism.

the political principle, through the temporal and spiritual supremacy of princes, tended to Cæsarism or secularism. For two centuries and a half these two principles were developed and wrought in the bosom of Christian society. In Christianity the success of the political principle was easier and essential to the success of the intellectual one, and it therefore first attained to supremacy and made the conquest of thrones. The intellectual principle was of necessity slower in getting under headway, but more rapid afterwards in its developments. By the close of the eighteenth century it had its hand also on thrones.

4. Beginnings of the French Revolution.—These two principles had been developed side by side, and had inter-aided each other without being conscious of mutually destructive tendencies. Cæsarism refused to see harm in infidelity so long as infidelity sapped the basis of religion only, and infidelity was perfectly satisfied with Cæsarism so long as it, too, conspired against God's Church. But when infidelity, which knew no reverence, attacked the throne, and kings threw themselves back for support on the Church, the great school of reverence, which they had persecuted and, as far as possible, enslaved, then came the clash, and the French Revolution followed.

5. The Church and the Revolution.—The French Revolution was, therefore, a struggle for supremacy between two principles, both opposed to the genius of Christianity, which were not of God's Church, neither in any manner the outgrowth of her teachings. She hated them both: Cæsarism, which for a century and a half she had fought, and infidelity, which from expediency only

3. What principles came out of Protestantism? To what did these principles tend? What is said of the workings of these principles? 4. Describe the relations between Cæsarism and infidelity. What resulted from this?

became republicanism and afterwards terrorism and then imperialism. In its essence it was the perfection of despotism. If in the struggle she sustained the throne it was not because she loved Cæsarism or absolutism, but because she hated infidelity more deeply and abidingly, and hoped to save Europe from a reign of terror by that traditional authority in which it had found much glory.

6. The great Revolutionary Centre.—All great movements must of necessity have a great centre. From Paris, in the seventeenth century, secularism or modern and Protestant Cæsarism had spread over Europe; and from Paris, in the eighteenth century, infidelity had gone forth to make, if possible, the conquest of the world. Paris was, therefore, the seat of power of the two contending principles, and hence it became the centre of the Revolution. The peculiar characteristics of the French people contributed to this end. They were the most highly civilized people in the world, yet in some respects they had retained more of the savage than any other nation; they acted upon impulse rather than on principle; they appreciated great movements readily, and had the courage and the power to effectually aid them, but they were completely swayed by the impressions of the moment, without memory of the past or thought of the future.

7. Demoralization of the French Church.—Infidelity had obtained a triumph over this fickle people, owing to many inherent defects in absolutism. Absolutism, in becoming secularism, had enfeebled the Church and brought it into disrepute without destroying it. It had isolated the French Church as much as possible; practically put an interdict on the interference of the Papacy in internal

5. What was the French Revolution? What was the position of the Church toward the Revolutionary principles? 6. What is said of Paris? Characterize the French people. 7. What resulted from defects in absolutism?

ecclesiastical affairs; persecuted heresy, Calvinism, and Jansenism, sword and edict in hand, and labored to make the Church sponsor for its actions; decreased learning in the Church by failing to recognize it; turned bishoprics over to a certain class of men whose princely titles were frequently their greatest recommendations; torn these bishops from their flocks and gathered them around its throne, and changed apostles of Jesus Christ into courtiers of kings; and, finally, abused the wealth of the Church and used it to reward its own sycophants. To God's Church it had been an unmitigated curse, and to the state it was an evil.

8. Civil Society disintegrated in France.—Executive despotism had increased from day to day, and yet kings, given up to debauchery, had become incompetent and ministers unsuccessful. Authority, which had been centralized, began to perish in its extremities, and the administration of law according to numerous different codes was in confusion. Society was divided into legally privileged and non-privileged classes; taxes were unequally levied; the material resources of the country were undeveloped, and want and starvation were in the land; religion had given place to infidelity, reverence to impiety, and immorality had worked its way up the scale of iniquity until it had reached its climax. Financially, morally, and religiously the nation was bankrupt. Absolutism in the state, secularism in the Church, and infidelity in the people had prepared the way for the Revolution. Natural calamities also served to intensify existing evils.

9. First Phase of the Revolution—The National Assembly.—On the 1st of April, 1789, began the elections for

How had absolutism affected the Church? Outline what is said of the French Church. 8. What is said of kings? What is said of authority and law? Describe the condition of society; of the nation. To what did all this lead?

the States-General. Deputies to the number of 1,214 were elected : 285 by the nobility, 308 by the clergy, and 621 by the Third Estate, or Commoners. On the 5th of May the States General met. It had not been convened before since 1614. The Third Estate refused to submit to the usages of 1614, which deprived it of influence. A conflict ensued. On the 17th of June the Third Estate declared itself a National Assembly. On the 22d of June 148 members of the clergy joined the National Assembly, and on the 24th 151 more of them went over to it. On the 27th of June, at the request of Louis XVI., all the deputies of the nobility and clergy entered into the National Assembly, and the work of making a constitution for France began.

10. Wholesale Confiscation of Church Property.—On the 4th of August, 1789, the privileged classes renounced their rights. The clergy, carried away by the contagion of enthusiasm, immolated all their rights and privileges on the altar of the fatherland. Some days later the clergy, on the proposition of the Archbishop of Paris, offered to sacrifice all the gold and silver not absolutely necessary for purposes of worship, in order to relieve, if possible, the financial embarrassment of the country. The clergy had shown itself generous; the Constituent Assembly now called on it to advance yet another step in the general work of destruction. Financial relations with the pope were abolished August 10. On the 10th of October Talleyrand-Périgord, Bishop of Autun, proposed to confiscate to the state all Church property, and on the 2d of November the Assembly decreed that the state had the right to do so. On the 13th of February, 1790, religious houses were suppressed and the erection of new

9. Narrate the events of April 1 and May 5, 1789. What occurred on June 17? on June 22 and 24? on June 27? 10. What took place on August 4? What was done later by the clergy? What was now done by the Assembly?

ones forbidden. On the 9th of April following the property of the Church was declared confiscated to the state.

11. The Outcome of Gallicanism and Secularism.—The Constituent Assembly had despoiled the clergy—it now proposed to immolate it on the altar of the fatherland. Gallicanism had fostered erroneous principles in regard to civil power in ecclesiastical affairs, and secularism had established, often with the co-operation of French bishops, most dangerous precedents. These principles and precedents had already served to justify the confiscation of Church property, the suppression of religious houses, and the interruption of certain relations with the court of Rome, and they now furnished arguments to those whose aim was to revolutionize the French Church and completely detach it from the centre of unity and the source of life.

12. Civil Constitution of the Clergy.—History furnishes many strange and incoherent incidents, but probably one of the most astonishing was that of the Constituent Assembly, powerful only in destruction, trying to build up a constitution for God's Church, in which it had lost faith. A civil constitution of the French clergy was, therefore, adopted by the Assembly (July 12, 1790), and was subsequently unwillingly signed by Louis XVI. In substance this constitution left to the pope only the empty title of head of the Church; it destroyed the power of archbishops by that of their suffragans, and the power of episcopal councils and pastors of churches effectually paralyzed the authority of bishops. Archbishops were to be elected henceforth by the oldest archbishops of the country, and the election of bishops and parish

Narrate the events of October 10; of November 2. What was done in February and April, 1790? 11. What did the Assembly now propose to do? 12. What did the Assembly adopt July 12, 1790? Summarize this constitution.

priests was turned over to departmental electoral assemblies. Papal confirmation of episcopal elections was declared unnecessary. The number of dioceses in France was reduced from one hundred and thirty-six to eighty-three.

13. Papacy, Episcopacy, and Clergy once more in Unison.—In presence of this constitution, which was but one step from absolute schism, the French episcopacy and clergy regained the heroic and courageous spirit which for centuries had made them famous in the Church. They had opposed the passage of the constitution, and now they were prepared to oppose even to the death its execution. Pius VI. wrote in condemnation of it to the principal bishops of France, and this time the voice of the pope did not fall on deaf or inattentive ears. The Constituent Assembly beheld the opposition, and fully realized that its pet constitution was not a self-acting machine. It was intended at first to require only future appointees to take an oath of allegiance to the constitution; it was now enacted that all priests of France should take it or be deprived of their positions, and persecuted if they exercised ministerial functions.

14. Heroic Constancy of the French Clergy.—On the 4th of January, 1791, the bishops and priests, members of the Constituent Assembly, were called on to take the oath or abandon their seats. Of the two hundred and fifty-five priests in the Assembly some seventy took the oath, and of all the bishops of France only four were found to betray their faith from fear of revolutionary violence or hope of emolument. Of the sixty thousand pastors and vicars then in France, at least fifty thousand of them refused to take the oath. The faithful bishops and priests were deposed to give place to traitors.

13. How was this constitution received by the clergy? What was done by Pius VI.? What was enacted by the Assembly? 14. What took place on Jan. 4, 1791? What is said of priests and bishops; of pastors and vicars? The result.

15. Jurors and Non-Jurors.—The clergy of France was then divided into two factions, the Jurors and the Non-Jurors. The one attacked the other, and altar was raised against altar. The scenes of Arianism were enacted anew, and France beheld the contentions of legitimate and legal bishops and priests. As a rule the believing Catholics remained true to the faithful clergy. The pope was not an idle spectator of the struggle. In July, 1791, he pronounced excommunication against all jurors and persons taking part in constitutional elections and consecrations. On the other hand, the Assembly passed severe decrees against non-conformists, seized Avignon and Venaissin, while the mob burnt the pope in effigy in Paris. Disorder and chaos increased visibly; all hope of reconciliation had disappeared; defiance and hatred of contending parties had reached a climax; the revolutionists attributed the resistance of the clergy to vulgar passions, cupidity, and avarice, and the clergy saw in the civil constitution only deep-seated hatred of religion. A warfare of distrust and suspicion was inaugurated between the clergy and the republicans, or liberals, of France which has not yet ceased.

16. Second Phase of the Revolution.—Meanwhile everything was in revolution. The nobility had been destroyed, the prerogatives of the throne attacked, and the governmental traditions of centuries set aside. The mobs of Paris had risen, the Bastille had fallen before them, and the army had refused to act against them. Louis XVI., seeking safety in flight (June, 1791), had been captured and brought back to Paris. Mirabeau had died (April, 1791) and the extreme revolutionists had gained ascendancy. The provinces were in confusion. Anarchy

15. How were the clergy then divided? What resulted from this? What was done by the pope? What by the Assembly? Describe the condition of affairs at this time. 16. Summarize the events which had occurred during 1791.

had broken through its prison walls, and, uncontrollable, spread over France. Constitutional reforms were of no further use, because already anarchy reigned supreme. In two years the Constituent Assembly had become antiquated; it was therefore dissolved (September 30, 1791) and the Legislative Assembly (1791-1792), fresh from the people and full of all its uncontrolled and uncontrollable elements, met on the 1st of October, 1791.

17. The Legislative Assembly's Infamous Work.—The Constituent Assembly had sought to build up a revolutionary and democratic Church; the Legislative Assembly was bent on the annihilation of all supernatural religion. The National Convention (1792-1795) and the Directory (1795-1799) pursued the same end. Voltaire's motto had been to "Crush the Infamous," and during twenty years infidelity had known the Church by no other name. Indifference has no place in a Frenchman's bosom; he is controlled either by enthusiastic love or bitter and uncompromising hatred. In this instance the Church, which alone preserved a sense of honor and a respect for principles and religion, which spoke of virtue and justice, excited his deepest hatred. To destroy the one with the others was, therefore, his aim. Faithful priests were pronounced the most dangerous enemies of the country; they were forbidden to wear an ecclesiastical dress, and the pensions granted them by the Constituent Assembly in lieu of confiscated possessions were withdrawn.

18. Dethronement of Louis XVI.—Louis XVI. still sat in the shadow of the throne, but he no longer occupied it. His opposition to revolution in state and Church brought the mob into his own palace (June 20, 1792) and finally placed him in prison (August 13, 1792). From

What is said of the Constituent Assembly? When did the Legislative Assembly meet? 17. On what was it bent? Why was the Church hated by Frenchmen? How were priests treated? ~~see appendix~~ what is said of Louis XVI.

a weak and vacillating king he had grown to be a hero. Anarchy and hatred now reigned supreme.

19. The Massacres of September.—Twenty days after the deposition of Louis began the massacres of September. The soldiers of Jourdan the Beheader had already put six hundred priests to death at Avignon. Paris, and after it all France, now followed the example. Many of the non-juring priests had been brought to Paris and imprisoned in old religious houses. From the 2d to the 5th of September, 1792, four hundred and eighty priests, including the Archbishop of Arles and several bishops, were massacred in Paris. From Paris the decree of death went forth to all France, and was executed especially at Meaux, Rheims, Lyons, Marseilles, Orleans, Versailles, and Chalons.

20. The faithful Clergy banished.—While the souls of martyrs ascended to heaven the Legislative Assembly decreed the banishment of all non-jurors to French Guiana. Thousands of the faithful clergy, however, had already sought safety in flight. They found a refuge in Holland, Spain, Germany, Italy, Switzerland, and especially England, where the government provided for the maintenance of eight thousand of them. In presence of these venerable refugees from blind hatred and bloodthirsty anarchy the religious antipathies of nations died out.

21. The National Convention; Death of Louis.—The Revolution had first sought to make a constitution for France; it next thought of giving it laws, but now it had no further use for either constitutions or laws. Opposition to authority had produced anarchy, and anarchy now gave place to terrorism. The Legislative Assembly disappeared to give place to the National Convention.

19. What dreadful event occurred at Avignon? What took place at Paris from the 2d to the 5th of September? Where else did massacres occur? 20. What did the Assembly decree? Where ~~was~~ many of the clergy found refuge?

Meanwhile the governments of Europe, threatened in their very existences, had formed a coalition to restore authority, order, and peace to France. The pope gave to the coalition his moral support. France was invaded, but two decisive victories of the French armies put a temporary end to foreign interference. Louis XVI. was put on trial before the Convention, condemned to death, and beheaded (January 21, 1793). He died like a hero.

22. Third and last Phase of the Revolution—The Reign of Terror.—The direction of the Revolution had now passed into the hands of mobs composed of the vilest of the vile, who recognized no rights in others and outraged what every honest man held to be sacred. Clubbists ruled France. In the name of liberty a Reign of Terror was inaugurated in France which surpassed in atrocity, cruelty, despotism, and barbarism anything in history. Forty-four thousand revolutionary tribunals and an equal number of guillotines were set up in the land, and soldiers scoured the country, clearing it of every trace of monarchical and aristocratic institutions. As gladiatorial combats had been the amusement of the people of Rome, executions became now the sport of France. The non-juring priests were hunted down, murdered, or thrown into prison, to be dragged out and butchered to make a holiday.

23. Christianity abolished; Reason enthroned.—On the 7th of November, 1793, the Convention solemnly abolished Christianity. Three days later a strange procession entered the Cathedral of Notre Dame, bearing aloft, seated on a throne with the crucifix under her feet, the Goddess of Reason, personified by a woman of infamous character. The goddess was placed on the main altar, incensed and

21. Upon what phase had the Revolution now entered? What succeeded the Legislative Assembly? What was now done by the governments of Europe? The result? What of Louis XVI. ? ~~in~~ What is said of the Reign of Terror?

adored, while philosophers and legislators and a crowd of amiable maniacs sang hymns in her honor.

24. The Guillotine ever busy.—Anarchy continued and the executioner was never idle. One revolutionary faction supplanted another in power, and the guillotine always sealed the victory. The Girondists had perished (October 31, 1793), the Hébertists had been executed (March 24, 1794), Danton with thirteen of his followers had been beheaded (April 5, 1794), and Robespierre and twenty-two of his followers received in July, 1794, the death-sentence which they had so frequently pronounced against others. Priests and nuns and members of the nobility also perished by the hundreds. At times during the Reign of Terror as many as one hundred and fifty executions took place daily.

25. Rising of the Vendéans.—Meanwhile the Vendéans had taken up arms (March 10, 1793) for their king and their faith. At first victorious, they were afterwards defeated and crushed. From four to five hundred thousand men are said to have fallen in the struggle. They had not, however, fought in vain, for the revolutionary government was forced to grant them an honorable peace and freedom of worship. Religion had gained something.

26. Evil Work of the Convention; the Directory.—The Convention was dissolved (October, 1795), and was followed by the Directory (1795-1799). The Convention bequeathed to France misery, depopulation, social dissolution, and the constitution of the year III. It had waged war against proprietors, ruined agriculture, industry, and commerce, and impoverished cities; it had forced into exile thousands of Frenchmen and delivered the country over to barbarism. Its campaigns from 1792 to 1794 had

23. What was done by the Convention on Nov. 7? What took place in Notre Dame three days later? 24. Narrate events from Oct. 31, 1793, to July, 1794. Who else perished by the guillotine? 25. What is said of the Vendéans?

cost the country nearly eight hundred thousand men. Still it possessed the most formidable army and the best generals that the world had seen since the days of the Roman Empire. All Europe, save Switzerland, Venice, and Denmark, had been in arms against it, and, fighting on a hundred fields, it had been everywhere victorious. The Directory came into power with the mobs and factions of Paris subdued by the guns of the young Napoleon Bonaparte (October 5, 1795). It enacted more barbarous laws than the Convention, but public opinion did not aid in the re-establishment of the Reign of Terror.

27. The Papacy and the Revolution.—There was one power in Europe—the Papacy—which had not bowed before the triumphant Revolution. Pius VI. had given moral support to the European coalitions against France. His states were invaded, his people incited to revolt, exorbitant contributions imposed on him, and he was forced to sign the treaty of Tolentino (February 19, 1797), by which he made great territorial sacrifices. He was not, however, an enemy like any other, and even during the war he had found courage to increase the enmity of France by reprobating Jansenistic and Gallican teachings. The Directory had demanded of him the revocation of his bulls and the sanction of the civil constitution. He had refused to do either. The Directory accepted the treaty without these concessions, but determined to annihilate the Papacy, and openly declared that Pius VI. would be the last of the popes.

28. Fall of Rome; cruel Treatment of Pius VI.—A mere accidental commotion among the Roman populace, which resulted in the death of one of the French agents of revolt, brought the army of the Directory into Rome.

26. By what was the Convention followed? Outline what is said of the Convention. How did the Directory come into power? What is said of it? 27. Give a summary of the relations between the Papacy and France.

The Eternal City was pillaged and its treasures of art stolen. The Vatican was invaded, Pius VI. was taken prisoner, and, though eighty years of age and begging to be permitted to die where he had lived, he was dragged to Siena, thence to Florence, across the Alps to Grenoble, whence he was removed to Valence, on the Rhone. In this last city he died on the 22d of August, 1799.



POPE PIUS VII. (b. 1742; d. 1823).

The Directory thought the Papacy had perished with him.

29. Election of Pius VII. — Europe, however, was prepared for no such event, even if God's promise had not made it impossible. The hostility of the revolutionary government of France to the Papacy had gathered the powers of Europe to its support. Protestant England and Prussia, and

schismatic Russia, and even Mohammedan Turkey, as well as Catholic Austria, were determined to have a successor to Pius VI. placed in the chair of Peter. The cardinals assembled at Venice in December, 1799, and on the 14th of March, 1800, Pius VII. (1800-1823) was elected pope.

30. Downfall of the Directory.—Before this, however, the fever-frenzy of the Revolution had burnt itself out

28. What brought the army of the Directory to Rome? What followed? How was Pius VI. treated? What did the Directory think at his death? 29. Who now supported the Papacy? Who was elected pope on March 14, 1800?

and the Directory had proven itself incapable of governing France. The revolutionary laws were no longer executed with energy and rigor; milder punishments for offences against the governing factions were enacted, and men began to look with contempt on the passions and convictions which had moved them. Anarchy had spread from individuals to officials, and forty-five of eighty-six provinces were abandoned to disorder and civil war. The decree of the Convention recognizing the existence of God (1794), and the institution of the sect of the Theophilanthropists, had excited, the one derision, the other contempt. France refused to obey her government, and in the midst of splendid victories the nation seemed on the verge of perishing of general feebleness, of senile consumption. The Directory disappeared, and the Consulate, with Napoleon Bonaparte as first consul, undertook to reorganize France (November 9, 1799-May 18, 1804).

31. The Consulate.—The victory of Marengo (June 14, 1800) gave to the Consulate strength, popularity, and a period of peace in which to organize a civil government. A few days after the battle of Marengo Napoleon sent word to Pius VII. of his desire to re-establish the Church in France. The States of the Church were restored to the pope by the treaty of Luneville in February, 1801, and on the 15th of July following a concordat was made between the representative of Pius VII. and Napoleon, First Consul.

32. Restoration of Religion.—This concordat reorganized the Church in France. A new formation of dioceses was provided for, and the titular bishops of old dioceses still alive were required to resign. To the state was accorded the right of naming to bishoprics, to the

30. What was now the condition of France? What succeeded the Directory? Who was first consul? 31. What resulted from the victory of Marengo? What did Napoleon now do? What was done in February, 1801? what on July 15?

pope was reserved that of confirmation. Parish priests were to be appointed by the bishops. The pope confirmed the concordat August 15, 1801, and it was made a law of France April 5, 1802. Thirteen days later, on Easter Sunday, in the Cathedral of Notre Dame at Paris, in presence of the papal legate, twenty bishops, the consuls and state authorities, was solemnly celebrated the re-establishment of religion in France.

33. The Reaction against Impiety.—The newly-appointed bishops immediately went to work to restore faith and piety. Numbers of the exiled priests returned. Seminaries were opened all over the country, and educational and eleemosynary institutions were founded. Literature, which had been used so long against religion, began to return to its defence, and men who had passed through all the scenes of blood and terror incident to the triumph of infidelity realized more fully the sweetness of a religion of charity and peace. The government also recognized several congregations and took that of the Foreign Missions under its special protection. A religious reaction was everywhere visible. Every difficulty, however, had not been amicably settled. Religion had obtained freedom of worship without securing liberty. Against the Organic Laws published by the government with the concordat the pope had been obliged to protest.

34. The Empire; Imperial Despotism.—In May, 1804, Napoleon was proclaimed Emperor of France, and from the degradation of liberty without restraint the country, in virtue of the law of reactions, passed to imperial despotism. Pius VII. journeyed into France to crown the new emperor (December 2, 1804). On the 26th of May, 1805, Napoleon was crowned King of Italy at Milan,

32. What was done under the concordat? What took place at Paris on Easter Sunday, 1802? 33. What followed the re-establishment of religion? Had all difficulties now disappeared? 34. When was Napoleon proclaimed emperor?

and the pope returned to Rome. Napoleon was now absolute master of France, and all Europe trembled before him. He thirsted for unlimited power and universal dominion, and to this end wished to obtain complete control of the Papacy.

35. The Papacy and Napoleon.—The Constituent Assembly had labored to detach itself from the pope; the Directory had desired to annihilate him; Bonaparte's idea was to preserve his existence, but at the same time to subjugate him completely to his purposes—to make him the mere instrument of his own unlimited power. "You are sovereign of Rome," he wrote to the pope, "I am emperor; my enemies should also be yours." The pope could not be a party to such a scheme, and when Napoleon ordered him to expel the English from his states and to close his harbors against their vessels he firmly refused. New demands were then made by the emperor, and were justly rejected by the pope. The States of the Church were in consequence invaded, Rome seized, the College of Cardinals dispersed, the secretary of state imprisoned, papal provinces incorporated into the Italian kingdom, and finally Rome was declared a free city of the empire.

36. Heroic Conduct of Pius VII.—Napoleon at the zenith of his power was master of Europe; he had marched over it in triumph; he had destroyed thrones, and built up kingdoms, and defied coalitions. Of worldly arms the pope had none; God, however, had given him spiritual weapons, and from his prison at the Quirinal he sent forth a bull excommunicating Napoleon, his abettors and advisers (June 10, 1809). All Europe applauded the courageous old man, while Napoleon asked sneeringly if

By whom was he crowned? What is said of Napoleon? 35. How did Napoleon wish to use the pope? What followed the refusal of the pope to become Napoleon's tool? 36. What did the pope do on June 10, 1809?

the sentence would cause the arms to drop from his soldiers' hands.

37. Napoleon's cruel Treatment of the aged Pontiff.—Pius VII., in consequence of his courageous opposition to the schemes of Napoleon, was taken from Rome (July 6, 1809) to Florence, thence to Turin, and from there to Grenoble, whence he was conducted back to Savona. In December following the cardinals were all ordered by the emperor to repair to Paris, and every measure was taken to secure, in case of the pope's death, the establishment of the court of Rome at the French capital. The pope remained in Savona until May, 1812, courageously resisting the imperial despot and heroically enduring the cruel indignities heaped upon him. In 1809 he was deprived of books, paper, and writing materials, and cut off from all communication with the Church. His courage failed not even then. In May, 1812, he was hurried across the Alps, and, notwithstanding a severe illness, was forced to travel night and day until he reached Fontainebleau. Here, deprived of advisers, enfeebled with age, worn out with sickness, and broken in spirit, Pius VII. met the mighty emperor. Triumphant brute force gained a temporary victory by wringing from the pope some concessions in regard to Church policy, which he revoked as soon as he regained liberty.

38. Downfall of Bonaparte.—In the meantime the armies of France had met with serious disasters; their arms had literally fallen from their hands, and the Allies were advancing on Paris. On the 11th of April, 1814, Napoleon abdicated and was sent to the island of Elba, whence he returned to France in March, 1815. For a hundred days he was again master of France; then came the battle of

How was this heroic act received? 37. Give an outline of Napoleon's cruel treatment of Pius VII. 38. What was now the condition of the French armies? What took place April 11, 1814? When did Napoleon return to France?

Waterloo, and Napoleon was banished for the rest of his days to the barren island of St. Helena. The fury of the French Revolution had passed; Napoleon, the mightiest of warriors, had fallen; God's Church still lived.

39. Spread of the Revolutionary Torrent.—The Revolution had not been confined to France. With that irresistible fury, compound of enthusiasm, rapacity, and terror, which had been displayed in the internal conflict the torrent of revolutionary forces had rushed beyond the French confines and poured itself over the neighboring countries. Belgium, Holland, the Upper Rhineland, and Italy were all revolutionized. In Belgium the Church passed through vicissitudes similar to those in France, and in Holland, after the French triumph, matters pursued the same course. Suppression of religious houses, redistribution of bishoprics, and secularization of Church property were everywhere enforced.

40. Germany.—The treaty of Luneville (1801) provided for the confiscation to France and to civil princes of the Church's possessions on the banks of the Rhine. The treasures, jewels, relics, and whatever else of value was found in the churches were seized, sold, and scattered. The three ecclesiastical electorates of Mentz, Cologne, and Treves were abolished, and the territorial possessions of sees directly subject to the empire were seized. Lands belonging to abbeys and convents were also confiscated. This, however, was only a question of temporalities; the spiritual evils were greater because of infinitely more importance. Bishoprics were left vacant, parishes were without priests, and the government interfered constantly in the spiritual administration of the Church. While Napoleon labored to restore Catholicity in France by the

What followed his return? 39. Had the Revolution been confined to France? Into what other countries did it spread? How did the Church fare in these countries? 40. How did the treaty of Luneville affect Church property?

concordat of 1801, he was eagerly engaged in destroying the stately fabric of the Church in Germany.

41. Italy.—Affairs were in a worse condition even in Italy than in Germany. Monasteries and congregations were suppressed and the property of the Church confiscated; encroachments were made daily upon ecclesiastical jurisdiction, and Church administration was constantly interfered with; and finally the number of dioceses was notably diminished. During the last years of Napoleon's reign the prisons in Italy were filled with cardinals, bishops, and prelates whose attachment to God's Church constituted their only crime. The treatment of these noble confessors of the faith was as harsh and cruel as it was unjust.

42. Spain.—The Spanish Peninsula was in no better condition than Italy. Two-thirds of the monasteries were first suppressed, then the other third, and their property confiscated. Frenchmen were placed in Spanish bishoprics by Joseph Bonaparte, as they had been appointed elsewhere by the emperor, and this necessarily produced great spiritual injury and contempt of episcopal authority.

43. The Church everywhere despoiled.—Throughout Europe, therefore, the Church had been despoiled of the immense possessions which she had acquired in barbaric ages and increased from generation to generation. In Germany, the northern countries of the Continent, England, Ireland, Scotland, and parts of Holland and Switzerland, Protestantism had turned her possessions over to princes; in all Catholic countries secularism had, under one pretext or another, confiscated much, and in France, the Catholic parts of Germany, in Italy and Spain, the Revolution had completely despoiled her.

What spiritual evils followed? 41. Outline the condition of the Church in Italy at this time. How were ecclesiastics treated? 42. What is said of the Church in Spain? 43. Give an account of the condition of the Church throughout Europe.

PART III.

REVIVAL OF RELIGION.—THE CHURCH SINCE THE REVOLUTION—THE REDEMPTORISTS—HISTORY OF THE CHURCH IN FRANCE, SPAIN, PORTUGAL, BELGIUM, AND HOLLAND, SWITZERLAND, AUSTRIA, BAVARIA, PRUSSIA, RUSSIA, IRELAND, ENGLAND, AND SCOTLAND—THE POPES—THE VATICAN COUNCIL.

1. **A Retrospective Review.**—The period which has elapsed since the French Revolution has been one of conflicts with the ideas and tendencies engendered by that great upheaval. This period is peculiar in the wide and erratic range of its tendencies, its unsettled and superficial notions, its restlessness, its impressionability, and its utopian political aspirations. Of boundless energies, yet deprived of leadership and without methodical arrangement and well-defined aims, it lives in incessant conflict, in advance and retreat, in assault and defence, in action and reaction. In it no moment is similar to another; varying elements unite at one instant but to separate at the next; to each exaggeration and excess there succeeds its opposite, and feelings and actions the most unlike are seen to act on each other.

2. An epitome of all past ages, whatever conflicts have shaken the world are again renewed here. Republicanism has its hosts of followers, and so have Cæsarism, imperialism, monarchism, constitutionalism, despotism, and terrorism. In the domain of religion all past antagonisms are called forth and reappear on the arena. Christianity and paganism and Mohammedanism; the councils and ancient heretics; the relative powers of the popes and the emperors in the middle ages; the ideas of Pro-

1. What is said of the period since the French Revolution? What is peculiar in this period? How is it described? 2. What is said of Republicanism, Cæsarism, etc.? What is taking place in the domain of religion?

testantism, the Inquisition, the Church and the state, religion and philosophy, science and faith—all present themselves in turn, and amidst them moves the life of this our age, susceptible and excursive, hurrying forward in eager conflict towards aims imperfectly comprehended and results unknown.

3. The Church since the Revolution.—In this Babel of Christian civilization God's Church suffers and labors and hopes. The same upheaval which had intensified this confusion had prepared her also for the struggle. Deprived of temporal supremacy, of diplomatic influence, and of great material wealth, the Church is again what she was during the decline of the Roman Empire—the one and the great moral power in the world. To meet the requirements of former times, and to conquer the barbarism of the middle ages, she had been of necessity in a measure materialized, and had used the temporal power and physical force to destroy brutal violence. In an age, however, when through her incessant efforts civilization had become general, she no longer needed political supremacy, nor immense wealth to accomplish her mission. Her dogmas now are attacked, intellectual infidelity is now her enemy; and to safeguard the one and repel the other no material power is of great service.

4. During the period, then, since the Revolution the Church appears principally as a moral power and a spiritual authority stronger and better organized than ever before; and as such she has gone from victory to victory, penetrated new lands, re-entered old fields, and is fast gathering under her standard all who believe in God, and in the soul, and in the higher destinies of the human race. During all this period nations have by

3. What is said of God's Church? Though deprived of temporal power and material wealth, what is she now? In what do her mission and condition in the middle ages differ from those of the present? What enemy must she now fight?

turns persecuted and favored her; she has been the enemy to be obliterated or the only friend to save. With them she has had to struggle for her right of existence and liberty of action.

5. The Holy Alliance.—The horrors of the Revolution, and the sufferings and long and bloody wars that followed it, revived faith in the hearts of men and led them to appreciate and desire the blessings of religion. The three sovereigns of Russia, Austria, and Prussia, immediately after the overthrow of Napoleon, formed at Paris (September 26, 1815) the Holy Alliance for the revival of religion. This Alliance, political in its character and utopian in its aims, was unproductive of good. The pope, however, was definitely re-established in Rome and given greater liberty of action than he had enjoyed for a long period. His first acts were to re-establish the Society of Jesus (August 7, 1814), to restore several other religious orders, and to reopen the foreign colleges in the Eternal City. He also entered into negotiations with the various nations of Europe with a view to obtain for the Church freedom of action.

6. The Redemptorists.—In the work of reviving faith and piety after the Revolution the episcopacy, clergy, and religious orders displayed the greatest zeal and earnestness. Of the new orders which God had raised up in His Church the Redemptorists, because of their great founder and their zeal, deserve especial mention. St. Alphonsus de Liguori was born at Naples in 1696, and after practising law for a short time became a priest, and devoted himself to missionary work. In 1732, with the authorization of Clement XII., he established the order of the Most Holy Redeemer, which, composed of secular

4. How has the Church appeared and what has she done since the Revolution? Meantime how has she fared? 5. What led to the Holy Alliance, and what was its result? What was done by the pope after his re-establishment in Rome?

priests, devoted itself to the saving of souls with a zeal and energy that have seldom been equalled in the history of the Church.

7. The labors of the Redemptorists during the life of St. Alphonsus were confined almost exclusively to Italy, and even here they suffered much from that secularism which strove to detach religious orders from the Church in order to bind them the more servilely to its own throne. In 1785 Clement Hofbauer, with the authorization of St. Alphonsus, went to Vienna for the purpose of establishing the order in Germany. After many trials and a long delay, during which Hofbauer founded houses in Poland, Courland, and Switzerland, the first establishment of the Redemptorists in Germany was opened at Jestetten in 1804. Sixteen years later (in 1820) Hofbauer obtained from the emperor permission to open a house in Vienna. The Redemptorists have since then penetrated into all countries, and by their efficient and zealous labors have done much to revive piety and to spread the faith.

8. **The Church in France.**—During this period the position of the Church in France has been peculiar. The accidental union of the clergy, the nobility, and the monarchy which existed during the Revolution, and which was brought about by the measures aimed alike at all three, has continued, to the great detriment of the Church. God's Church is inseparably bound up with no special form of government—she looks with equal favor on all—and to make her the political ally of any party is to expose her to unnecessary opposition, and in the end greatly to impair her strength and influence.

9. **Restoration of the Bourbons.**—Louis XVIII. (1814–

6. What order was founded by St. Alphonsus de Liguori? 7. What is said of the Redemptorists and their labors? What was done by Clement Hofbauer? 8. Describe the position of the French clergy during this period, and the result.

1824) was placed upon the French throne by the allied powers of Europe, and France, exhausted by the long revolutionary wars, tolerated rather than accepted him. A parliament of ardent Royalists enacted severe and unreasonable measures against possible conspiracy, and the opposition to the Bourbons thereby gained in strength and numbers. Under Charles X. (1824–1830) the conflict between the Royalists and the Constitutionalists raged more fiercely than ever, and finally culminated in the Revolution of July, 1830.

10. The Church and the Bourbons.—Meanwhile a concordat had been concluded in 1817 between Pius VII. and Louis XVIII., which was substantially the same as that made by Leo X. with Francis I. Louis, however, was at best a doubtful friend of the Church, and sought to secularize the episcopacy by arrogating to himself alone the right of appointing to bishoprics. Against this claim the pope protested. While Louis sought thus to destroy the liberty of the Church, he appealed to the clergy to support and strengthen his insecure power. Unfortunately for the Church, the French clergy considered their fate intimately bound up with that of the monarchy, and, therefore, willingly acquiesced in the demands of the king. They pursued the same course under Charles X.

11. Downfall of the Bourbons; Louis Philippe.—At last the enemies of the throne, the Church, and the Jesuits combined to destroy the Bourbons, and after expelling the Jesuits (July 16, 1828), placing restrictions on the reception of students into seminaries, and creating scenes of riot and bloodshed at the various missions given throughout France, they succeeded in depriving Charles X.

9. What is said of Louis XVIII. ? What was enacted by a parliament of Royalists ? The effect ? What occurred under Charles X. ? 10. Outline what is told of the relations between the Church and the Bourbons under the concordat.

of the crown and bestowing it on Louis Philippe of Orleans (1830-1848). During the first few years of Louis Philippe's reign the triumphant revolutionary factions desecrated churches and pillaged episcopal palaces. A reaction, however, soon set in, and the worthy bishops chosen by the king, aided by learned and eloquent priests and laymen, fought valiantly and perseveringly for the liberty of the Church and of education.

12. The Republic; the Second Empire.—The storm, however, which had driven Charles X. from the throne gradually gathered over the head of Louis Philippe, and on February 24, 1848, he was deprived of the crown. Anarchy was followed by a republican form of government under the presidency of Louis Napoleon. During its short life the Republic restored Pius IX. to Rome (1849), from which he had been driven by the revolutionists, and also abolished the monopoly of the French University in higher education. The *coup d'état* of Napoleon, December 2, 1852, overthrew the Republic and established the Second Empire (1852-1870). Napoleon III. generally allowed the Church a fair field and unrestrained freedom of action.

13. Fall of the Empire; another Republic; Persecutions.—The Second Empire fell with Napoleon (September 4, 1870) in the war with Germany, and was succeeded by a republican form of government. During the presidencies of Thiers (1871-1874) and MacMahon (1874-1878) the Church enjoyed full liberty. Under President Grévy persecutions of the Church have been inaugurated. The right to confer degrees in other than state universities has been withdrawn; religious bodies not legally authorized have been suppressed, and the Jesuits have been ex-

11. Narrate the events which placed Louis Philippe on the throne. How did the Church fare now? 12. What occurred Feb. 24, 1848? What is said of the Republic? What took place Dec. 2, 1852? What of the Church under Napoleon?

pelled from France (May 30, 1830). Since then the government has labored to banish religion from the school and the hospital, to annoy bishops, to lessen the liberty of the Church, and to secularize and paganize all France.

14. Revival of Religion.—During this period, however, the greatest zeal and devotion and intellectual activity reigned in the Church in France, notwithstanding diversified and often unsettled relations with the powers of the state. Already under Napoleon I. a revulsion of feeling in favor of religion had taken place, and men had found in it an antidote to the horrors and sufferings of the Revolution. Bishops labored earnestly to give to the parishes under their charge zealous, devoted, and well-educated priests; missions were everywhere opened; the religious orders returned to labor in the fields from which the Revolution had driven them, and seminaries for the clergy, schools for the laity, and institutions for the suffering were opened throughout France.



BLESSED J. B. DE LA SALLE (b. 1651; d. 1719).

15. Christian Education revived.—To the work of educating and instructing youth the Brothers of the Christian Schools, founded in 1680 by the Blessed John Baptist de La Salle; the Brothers of St. Joseph, since

13. When did the Second Empire fall? What succeeded? Under whom did the Church enjoy full liberty? How has the Church been treated under President Grévy? Give an account of the hostile acts against the Church.

known as Fathers of the Holy Cross, founded by Father Dujairé in 1793; and the Ursuline Nuns, devoted themselves with zeal and success. At a more recent date many other congregations of men and women generously enlisted in the same meritorious work, and in 1825 there were already in France two thousand eight hundred and thirty-three institutions belonging to religious orders. Pious laymen also formed themselves into associations for the instruction of youth, the promotion of missions, the service of the sick, and such other offices as were required by the growing needs of religion.

16. Literature once more serving Religion.—Literature, which had been entirely devoted to infidelity, was also made to do service for religion. Chateaubriand, by his numerous writings, and especially his *Genius of Christianity*, aroused religious enthusiasm. De Maistre and De Bonald also wrote eloquently and forcibly in favor of the Church, and it soon became a mark of bad taste to manifest disrespect for the Church, her dogmas and worship, where a few years before it had been fashionable to sneer at all religion. Lamartine soon became the favorite poet of the better educated classes, and his poems breathe a deeply religious and Christian spirit.

17. From the Restoration to the latter part of the reign of Napoleon III. the best talent of France was enlisted in the cause of religion. The Abbé de Lamennais, Fraysinous, Boulogne, Montalembert, Gerbet, Lacordaire, Bautain, Ozanam, Gousset, Dupanloup, Ravignan, Félix, Rohrbacher, Darras, Ginouillac, Pasquier, and many others devoted their brilliant pens to the defence of God's truth. Publishing houses, especially those of Migne, Gaume, Didot, and Caillan, printed the best works on religious

14. What was done in this period for the revival of religion? 15. What religious bodies devoted themselves to education? Who founded the Christian Brothers? 16. What is said of Chateaubriand? De Maistre? Lamartine?

subjects in large and cheap editions, while associations were formed, first by the Duke Mathieu de Montmorency, for the diffusion of Catholic literature. Journals and periodicals were also founded and ably conducted in the interests of religion.

18. The Episcopacy, Clergy, and Religious Orders.—The men elevated to the episcopacy were the most worthy, wonderfully energetic, and many of them distinguished for learning, eloquence, and firmness of character. Gallicanism gradually died out. The clergy were remarkable for the purity of their lives, the dignity of their manners, and their zeal for souls. The religious of both sexes increased not only in numbers, but also in zeal and effectiveness. New congregations sprang up, which, uniting their efforts with those of the older orders, such as the Dominicans, Franciscans, Benedictines, Jesuits, Capuchins, Carthusians, Trappists, and Lazarists, pushed on the work of religious regeneration. The Ladies of the Sacred Heart, the Augustinian and Ursuline Nuns, the Society of St. Francis Regis, the Sisters of the Good Shepherd and of the Immaculate Conception, the Sisters of Charity, of St. Charles Borromeo, and of St. Vincent de Paul, the Brothers of the Holy Ghost, of St. Gabriel, and of St. Joseph, the Little Sisters of the Poor, the Sisters of St. Paul, all labored earnestly and perseveringly in the respective spheres marked out by their constitutions.

19. Birth of New Societies.—France also at the same time beheld the birth of the Society for the Propagation of the Faith, the Society of St. Vincent de Paul (organized by Antoine Frederic Ozanam and others to aid the sick and poor) and that of the Holy Childhood. The

17. Name some other writers and publishers of this period who served the cause of religion. 18. What is said of the episcopacy and clergy? What is said of congregations and orders? 19. What new societies sprang up?

combined result of all these efforts was the notable progress of religion, especially after the revolution of 1830. Paris was the centre of this revival, which spread throughout France. The churches everywhere were well attended, the sacraments were approached frequently and fervently, and the fanaticism of infidels and revolutionists



ANTOINE FREDERIC OZANAM (b. 1813; d. 1853).

was equalled by the zeal of devoted Catholics. The recent measures of the French Republic against the Church's liberty of action have proved an obstacle to the progress of this revival, but there is to-day more true, real, and deep religion in France than there has been for two centuries, and in the end God's truth must again triumph.

20. The Church in Spain; bitter Persecutions.—The conflict between the Church and the Revolution was more bitter in Spain than in France. The restoration of Ferdinand VII. (May 14, 1814) was followed by the revolution of January 1, 1820, which assumed from the beginning an irreligious character. The king became a tool in the hands of the revolutionists; religious orders were deprived of the right to teach; Church property was seized; priests were thrown into prison; monasteries were suppressed; bishops were driven into exile;

Who organized the Society of St. Vincent de Paul? What was the result of all these efforts in the cause of religion? What of religion in France to-day? 20. What is said of the Church and the Revolution in Spain?

an irreligious constitution, to which the clergy were required to submit, was promulgated; state bishops or governors were appointed to dioceses, and a schism seemed imminent.

21. A Respite.—During the summer of 1823 a French army invaded Spain and restored Ferdinand to liberty. On October 1, 1823, the king annulled the acts of the constitutional government, and the Church regained freedom. From 1824 to 1829 religion flourished in Spain, and the clergy and religious orders labored earnestly to repair the damages of the revolution, but the re-establishment of the ancient Spanish law of succession to the throne by Ferdinand in 1829 prepared the way for political wars and bitter persecutions of the Church.

22. Persecutions renewed.—Maria Christina, wife of Ferdinand, was made regent after the death of the king (1833) and during the minority of her daughter, Isabella, and she soon fell into the power of the enemies of the Church. Calumnies were industriously circulated against the monks, and furious mobs in consequence put many of them to death. Monasteries to the number of eight hundred and forty-eight were suppressed in 1834, and two years later (1836) all religious orders were abolished. Bishops were violently driven from their sees, so that by the year 1841 there were only twenty bishops in all Spain; sixteen others were in exile, and twenty-one sees were vacant.

23. Peace once more.—The termination of the civil war in 1843 put an end to violent persecutions, and a concordat with Rome was followed by the appointment of bishops to the vacant sees (January 29, 1846). In 1851 a new concordat was made with Spain, which

Outline what followed the restoration of Ferdinand VII. 21. Narrate events from 1823 to 1829. 22. Relate what befell the Church during the regency of Maria Christina. 23. What followed the close of the civil war in 1843?

still continues in force. Since then the country has witnessed a succession of revolutions which have had only a transitory effect on the welfare of the Church.

24. A Religious Revival.—As in France, so in Spain, this period witnessed a wonderful religious revival. Writers of world-wide reputation, such as Balmes and Do-



REV. J. L. BALMES (b. 1810; d. 1848).

noso Cortés; worthy and learned bishops; a zealous and indefatigable clergy, and religious communities of men and women, and pious associations, have labored, not unsuccessfully, to restore faith and piety to the Spanish people. A century of revolutions has left a deep impression on the nation, but still where there is so much that is good abundant and beneficial results must follow.

25. The Church in Portugal.—For the last century the policy and spirit of Pombal have directed the government of Portugal. As in Spain, so in Portugal, the early part of the present period was replete with revolutions, and the crown was frequently in dispute. Since the resignation of Dom Miguel in 1834 the government has been controlled by the enemies of religion, who have harassed bishops, lessened the liberty of the Church, suppressed monasteries (1834), forbidden convents to re-

24. What did this period witness in Spain? Name two great Spanish writers. What is said of bishops, clergy, and religious communities? 25. What is said of Pombal and Portugal? How has the Church fared in that country since 1834?

ceive new candidates, confiscated Church property, and persistently refused to make a concordat with the Holy See. The revival of religious life which in this period has spread throughout Europe has been felt less in Portugal than elsewhere, and consequently the condition of the Church in that country is far from favorable.

26. The Church in Belgium and Holland.—The fall of Napoleon left Belgium and Holland united under William, King of the Netherlands (1815). In the constitution published in July, 1815, freedom was promised to the Catholic Church in vague and general terms. The promises were not kept, and one vexatious measure followed another. Catholic colleges and universities were closed, and a theological college was established by the Protestant government at Louvain in 1825, which all students of divinity were required to attend. These measures produced such widespread dissatisfaction that the king tried to save the integrity of his states by a concordat with the Holy See, but the execution of the concordat was purposely delayed by the government, and even when the obnoxious measures were repealed others equally objectionable to the Belgians were enacted.

27. Catholic Revival in Holland.—The revolution of 1830 followed, and Holland and Belgium became distinct and independent kingdoms. Over a million Catholics were included in the limits of Holland, and these have little by little obtained from the government religious freedom. In 1853 Pius IX. re-established the Catholic hierarchy in Holland, placing an archbishop at Utrecht with four suffragan sees, in spite of the opposition of the government and the Protestant party. By this measure new life and vigor were infused into the

26. What was the condition of the Church in Belgium and Holland under the constitution of July, 1815? What resulted? 27. What occurred in 1830? What was done by Pius IX. in 1853? What was the effect of this measure?

Church. Already liberty of conscience had been granted in 1848, and soon after a liberal school law received the government's approbation. A great number of religious houses were soon founded, and Catholic schools were everywhere opened. Periodicals and journals devoted to the interests of religion were established, while learned Catholics published many able theological, historical, and controversial works. As a result of this revival the proportion of Catholics in Holland has sensibly increased, being now nearly half of the entire population.

28. Hostility of the Liberal Party.—In Belgium the Church has suffered from many external vexations, while the religious life has augmented in intensity and activity. In framing the electoral laws of the country the Catholics committed the serious blunder of so regulating limited suffrage as to place a large number of votes in the hands of men whose interests are necessarily immoral, especially saloon-keepers. The effect of this has been to place frequently in power the liberal party, which is opposed to the Church. Whenever possible this party has incited to acts of violence against priests and religious, and has enacted measures destructive of liberty of conscience. Within the last few years it has completely secularized the governmental schools of Belgium and intensified the atheism and infidelity of the state universities.

29. Catholic Zeal aroused.—Unjust measures, however, have tended to arouse the Catholics to greater zeal and activity. In 1834 they founded a Catholic university at Malines, which was transferred to Louvain in 1835 and opened with only eighty-six students. It now has over thirteen hundred students, and its various branches are

What was now done in the interest of religion? The result? 28. What is said of the Church in Belgium? What blunder was committed by the Catholics? What was the effect of this? What has been done by the liberal party?

taught with an ability equal to that of any other university of Europe. When the liberal party secularized the public schools the Catholics immediately built and opened schools of their own, into which were gathered nearly three-fourths of the children in Belgium.

30. While they fought for Catholic life in the school, they have labored strenuously to maintain it in the family and in society. Societies for the diffusion of Catholic literature and Catholic unions were everywhere established; journals and periodicals were published; missions to the people were numerous; pious pilgrimages and public demonstrations of faith were frequent; the Catholic Congresses of Malines were inaugurated (in 1863), and every good work laudably encouraged. Since 1830 religious houses have increased rapidly, and a more learned, pious, zealous, and irreproachable clergy is not found in Europe.

31. The Church in Switzerland.—Switzerland is a republic which, proclaiming political liberty, has practised religious ostracism. In no country of Europe is the spirit of modern liberalism and opposition to the Church stronger and less scrupulous. Since 1830 the Catholics of the republic, though nearly two-fifths of the population, have been persecuted and oppressed in the name of liberty. The warfare which was carried on by the press for some time grew so bitter that in 1834 the representatives of the liberal party assembled at Basle drew up the “Articles of Conference” by which the Church was reduced to a condition of civil servitude. Gregory XVI. protested, but the progressive party continued to harass Catholics, and, whenever possible, to enact obnoxious and despotic laws.

29. Give an account of the University at Louvain. What of public schools?
 30. What else have Catholics done for religion in Belgium? 31. What is the position of Switzerland toward the Church? How have Catholics fared since 1830?

32. Alliance of the Catholic Cantons; Civil War.—The year 1843 witnessed the formation of an alliance between the Catholic cantons of Switzerland to defend themselves against the tyrannical measures of the liberals. This alliance was declared by the Diet prejudicial to the state, and a civil war followed (1846), which ended in the defeat of the Catholic party. The victorious liberals levied heavy war contributions on the Catholic cantons, suppressed forty convents, banished the Jesuits, exiled the bishops of Lausanne and Geneva, and destroyed religious freedom.

33. Fresh Persecutions.—After the close of this disastrous war the spirit of persecution remained dormant until 1871, when it again broke out, especially in Geneva and Basle. In Geneva the teaching orders were driven out; Bishop Mermillod, the vicar-apostolic, was expelled (February 17, 1873), laws were enacted for the regulation of worship, and pastors who refused to take the oath were deposed and apostate priests appointed to their places. In Basle Bishop Lachat was also deposed and expelled, while in the Jura Mountains faithful priests were thrown into prison. A recent decision (1884) of the canton of Basle closes all Catholic schools everywhere within its jurisdiction.

34. Catholicity flourishing amidst Persecution.—While the Church has been persecuted in this manner in Switzerland, it has grown and prospered. Many new and flourishing parishes have been founded, and Geneva, the citadel of Calvinism, which excluded priests from its precincts under severe penalties, has seen a Catholic cathedral and several churches and convents rise within its walls. The attacks of an infidel press have created an able and

What was done by the liberals in 1831? 32. What alliance was formed in 1843? State what followed. 33. Narrate events occurring in 1871, in 1873, in 1844. 34. Outline what has been done by Swiss Catholics amidst persecution.

courageous Catholic one, and the efforts to mislead and alienate Catholics have in every instance failed of effect. Old-Catholicism, which was used against the Church by Geneva and Basle, has perished, and to-day, notwithstanding obnoxious laws, the Church is in a most flourishing condition throughout the country.

35. The Church in Austria.—Notwithstanding certain remnants of Josephism which have shown themselves, especially in the school laws, and the often vexatious tyranny of bureaucracy, the Church has prospered throughout this period in the Austrian Empire. The episcopacy and the clergy, and the religious orders, especially those of the Jesuits and Redemptorists, and the laity also, have shown themselves indefatigable in defending the Church, in diffusing a better knowledge of its teachings, and in forming pious associations. While much remains in Austrian laws and practices which is opposed to the Church's freedom, still the change which has taken place in the last century amounts to a revolution in favor of religion.

36. The Church in Bavaria.—At the opening of this period the condition of the Church in Bavaria was most deplorable. During the reign of Maximilian Joseph (1799–1825) she was sorely tried in many ways—some seventy religious foundations and abbeys were secularized, some four hundred convents were closed and despoiled, churches were pillaged and profaned, tyrannical laws were enacted regulating worship, and sacrilegious hands were laid upon things the most holy. It was not until 1817 that the Holy See was able to conclude a concordat with the Bavarian government, and even then many of the principal terms of the concordat were ren-

What is said of Old-Catholicism? What of to-day? 35. Outline what is said of the Church in Austria during this period. 36. What was the condition of the Bavarian Church at the opening of this period? How was this brought about?

dered ineffective by a civil constitution drawn up by the enemies of the Church and extremely unfavorable to her liberty.

37. Revival of Religion under King Louis.—During the reign of King Louis (1825–1848), notwithstanding the constitution and repeated vexatious and tyrannical measures, the Church witnessed a most splendid revival of religious life in Bavaria. King Louis himself was devoted to the faith and contributed powerfully to this revival. He was the friend and patron of such distinguished Catholic writers as Möhler, Görres, Klee, Haneberg, Döllinger, and Reithmayr. He also contributed to the restoration of cathedrals, and the erection of new churches.

38. During his reign Catholic art was revived in Bavaria and painting again renewed its ancient triumphs. Able, learned, and courageous bishops were given to the different sees, the most noteworthy of whom were Sailer, Wittmann, and Schwäbl. Since the revolution of 1848, which, beginning in France, spread throughout Germany, unsettling thrones and deposing kings, the Church in Bavaria has continued to manifest great activity, vigor, and fervor, notwithstanding the silent and unjust persecutions of bureaucratic tyranny.

39. The Church in Prussia.—In the Congress of Vienna it had been agreed that Catholics and Protestants should be treated alike by the state; and while such Catholic nations as Austria and Bavaria labored to carry out the terms of this agreement, Prussia turned the control of the Catholic Church over to Protestant state functionaries. Negotiations, it is true, were begun with the Holy See in 1816, and an agreement signed in 1821, but the

What is said of the concordat of 1817? 37. What was witnessed under King Louis? Name some distinguished Catholic writers. 38. What further is said of the Bavarian Church? 39. What agreement was made at the Congress of Vienna?

concordat, owing to the ill-will of the government, bettered the condition of Catholics only in a slight degree. The state still retained control of worship, of elementary and university education, and of the press. Of the six universities Protestants had absolute control of four and practically controlled also the other two.

40. Catholics denied Civil and Religious Rights.—Catholics could neither establish papers to defend their faith, nor write books refuting the calumnies of Protestants, nor show any independence in the profession of their convictions. In the civil government all the functionaries were Protestants, and in the army no Catholic ranked as high as colonel or major. All intercourse of bishops with Rome was forbidden, and their pastorals were submitted to the approval of Protestant censors. In the appointment to bishoprics the government claimed and exercised exorbitant privileges. The condition of the Church was indeed deplorable, and Catholics, who numbered two-fifths of the entire population, had almost lost courage. The state ruled absolutely and despotically; the Church protested mildly yet firmly.

41. Formation of a Catholic Party.—The celebration from 1817 to 1846 of the third centenary of the birth and triumphs of Protestantism, which revived Protestant zeal and bigotry, aroused also the Catholics from their lethargy. Joseph von Görres took the lead of the Catholic party, and he was aided in his intellectual warfare by such men as Möhler, Döllinger, Stolberg, Haller, Müller, Volk, Hurter, Gfrörer, Böhmer, and Krafft. Many of these were converts who, having undertaken the study of Catholicity in the interest of Protestantism, ended by entering the Church. In 1835 the gov-

Did Prussia keep this agreement? Of what did the state retain control? 40. Give an outline of the civil and religious position of Prussian Catholics at this period. 41. Give an account of the rise of the Catholic party and of its leaders.

ernment, to placate the growing dissatisfaction of Catholics, consented to the appointment of Clement Auguste von Droste Vischering to the archbishopric of Cologne.

42. A great Catholic Archbishop.—An abler and better man could not have been found in the Church of Europe, and in his struggles against Protestant governmental intolerance he proved himself one of the greatest men of this century, and one deserving to be named with Athanasius, Basil, Ambrose, and Fisher. His first act was to condemn the rationalistic and Pelagian elements in the teachings of the Hermesians, and then he proceeded to define and uphold the discipline of the Church in regard to mixed marriages.

43. Imprisonment of the Archbishop.—For a long time this second question had been objectionable to the Protestant government, and, therefore, it readily abandoned the Hermesians in the hope of inducing the archbishop to make concessions on this important question. Von Droste Vischering, however, held firmly to Church discipline, and, in consequence, on November 20, 1837, he was arrested and thrown into prison. This arbitrary and unjustifiable act aroused the greatest indignation in Germany and throughout Europe, and the Prussian episcopacy, clergy, and laity espoused the cause for which the archbishop was imprisoned with such warmth and unanimity that the government was forced to make in 1838 important concessions. The noble archbishop, however, still remained in prison, and it was only in 1839 that the government finally granted him freedom and permission to retire to Münster. The struggle which he had inaugurated and the victory which he had gained gave new life to German Catholics.

Who was appointed Archbishop of Cologne in 1835? 42. What is said of him? What were his first acts? 43. Narrate the struggle which followed between the archbishop and the government on mixed marriages. How did it end? Its effect?

44. The Revolution in Germany.—The most violent shock of the revolution of 1848 was felt in Germany. Most of the governments were compelled to grant important concessions to the revolutionary factions. The mob gained possession of Vienna, and for nine months it ruled Berlin. The King of Prussia capitulated to the insurgents and withdrew his soldiers from the capital. The imperial Parliament at Frankfort undertook to form a constitution almost as revolutionary as that made by the Constituent Assembly of France.

45. Catholics demand their Rights.—During this turmoil the bishops of Germany assembled at Würzburg and drew up a memorial in which, after proclaiming their devotion to lawfully-constituted governments, they claimed the right of directing, without any interference on the part of the state, ecclesiastical seminaries, and of founding schools, colleges, and educational establishments; of unfettered canonical control of their clergy, as well as that of introducing into their dioceses religious orders, congregations, and pious confraternities. Finally they demanded the right to freely communicate with the Holy See and the abolition of the royal placet. When the revolutionary factions were overthrown a new constitution was framed for Prussia, in which the rights of the Catholic Church received a very satisfactory recognition (articles 15 to 18 inclusive).

46. Catholicity prosperous under Freedom.—Never since the rise of Protestantism had the Church in Prussia been so free, and with freedom came prosperity and progress. The influence of the priests over the people grew in proportion as they were educated more thoroughly in the spirit and discipline of the Church. Under

44. Outline what is said of the events of the revolution of 1848 in Germany.

45. What rights were claimed in the memorial drawn up by the bishops at Würzburg? What followed the overthrow of the revolutionary factions?

the immediate supervision of bishops the number of convents, both of men and women, increased rapidly; associations of all kinds, scientific, benevolent, and religious, spread over the land; religious journals and reviews were founded in which Catholic interests were ably advocated and defended, and all the forces of the Church were unified and guided by the harmonious action of an enlightened and zealous episcopate.

47. In the Catholic associations cardinals, bishops, priests, and people were brought into immediate contact, uniting their wisdom and strength for the attainment of definite ends. Annual general assemblies were held, beginning in October, 1848, which looked after all Catholic interests. In no part of Europe was the Church better and more thoroughly organized, and nowhere else did she display such wonderful activity. Catholic writers in this period were more numerous in Germany than elsewhere, and they gave to the world many invaluable works on science, theology, philosophy, history, and literature.

48. The Prussian Government again attacks Catholicity.—When the Prussian government, therefore, after the Vatican Council and the defeat of France, undertook to oppress Catholics, it found itself confronted by a body to which a quarter of a century of freedom had given a thorough organization, unbounded enthusiasm, great firmness, and unalterable attachment to the Church. The motives which have led to the persecution of the Church in Germany since 1871 are difficult of analysis. The empire had no more devoted and obedient subjects than were the sixteen million Catholics living in it, and this had been proven in more than one trying emergency.

46. What effect had freedom on the Prussian Church? Outline what was done to further the Catholic cause. 47. What resulted from this? 48. When the Prussian government again undertook to oppress Catholics what did it find?

49. The talk about the modified condition of the Church in consequence of the proclamation of the dogma of Papal Infallibility had no foundation in fact, and the effort to diminish the influence of the clergy, on the plea of their antagonism to the state, was equally groundless and senseless. The real motives seem to have been to avert men's minds from democratic political tendencies, to stay the mighty advancement of Catholicity, and the idea, utterly false in our day, that political unity is possible only through religious uniformity. In its essence the contest was the old and irrepressible conflict between liberty, represented by the Church, and despotism, upheld by the state.

50. **The May Laws.**—The first step in the warfare against the Church was the suppression, in July, 1871, of the Catholic department in the Ministry of Public Worship. The Prussian constitution was next trampled under foot, in order to interfere with the liberty of bishops. Catholic pulpits were placed under police supervision, and Catholic schools were virtually denied the right of existence. Then came the declaration of war against the Jesuits, who were suppressed by a law promulgated July 5, 1872. In May of the following year the four famous Church Laws were adopted. These laws proclaimed the slavery of the Church and the supremacy of the state. All ecclesiastical officers were to be appointed by the state; bishops and priests acting without civil authorization were to be punished by fines and imprisonment. The pope was declared to have no disciplinary power in Germany, and the control of bishops and priests was turned over to a "Royal Court of Justice for Ecclesiastical Affairs." The state also assumed

What is said of the ostensible motives for persecuting the Church since 1871? 49. What was probably the real motive? 50. What was the first step in this persecution? What was next done? Outline the Church Laws of May, 1873

control of the education of young men destined to the priesthood.

51. Infamous Oppressions and Outrages.—The May Laws were enforced throughout Germany, and soon the prisons were full of faithful bishops and priests whose obedience to the dictates of conscience constituted their only offence. Meanwhile the warfare against religious bodies had gone on, and on May 20, 1873, an order was issued suppressing the houses of the Redemptorists, the Fathers of the Holy Ghost, the Lazarists, and the Ladies of the Sacred Heart. Other orders and congregations soon after fared in the same way. In consequence of the persecution and imprisonment of bishops and priests, and the expulsion of religious, a great number of ecclesiastical positions became vacant, and as time went on the number of these increased rapidly.

52. Steadfast Resistance of Catholics to Despotism.—Meanwhile the Catholics of Germany had been neither inactive nor indifferent. Previous to the passage of the May Laws the bishops had vigorously protested against the proposed measures, which were as much in violation of the constitution of the state as they were of justice and morality. The clergy and laity gathered around the episcopacy, and when an attempt was made to enforce the May Laws the whole Catholic body declared that they were not rebels, neither would they be made apostates. Catholic political associations spread over the land, and in the elections of 1874 the representation of the Catholic party was increased in the Landtag from fifty-two to eighty-nine, and in the Reichstag from sixty-three to considerably over a hundred. The Catholic press also was greatly strengthened, and the friends

51. What resulted from the enforcement of the May Laws? Having suppressed the Jesuits in 1872, what other orders were suppressed on May 20, 1873? The result of all this? 52. What was done meanwhile by Catholics?

of Bismarck's Culturkampf found able opponents on all sides.

53. From 1873 to 1878 the conflict continued without any sign of cessation; the government persisting in enforcing its unjust and despotic laws, and the Catholics in opposing all state interference in religious affairs. Some of the episcopal sees had become vacant by death, and others were deprived of their bishops by exile or imprisonment; while vast numbers of parishes were without pastors, and in some places priests were not to be found throughout large districts. The Catholics, however, had lost neither their faith nor their courage nor their organization. On the other hand, democratic and anti-social tendencies had seriously crippled the governmental party, and Bismarck had great need of Catholic votes to counteract disintegrating elements.

54. **Brightening Prospects for Prussian Catholics.**—In 1878, therefore, negotiations were opened with Leo XIII., and, with slight interruptions, have continued ever since. In 1880 several modifications of the May Laws were proposed by the government. In 1882 an ambassador was sent to Rome, and a law was passed ameliorating to some extent the condition of Catholics. In 1883 another step in favor of justice was taken, and several of the exiled bishops were permitted to return to their dioceses. The conflict, however, is not yet terminated, the two archbishops of Cologne and Posen still being in exile, and most of the obnoxious laws still remaining on the statute-book.

55. **The Church in Russia.**—With short intervals the government of Russia has not ceased to persecute the Catholics who fell to it in the iniquitous dismemberment

What was the result of the elections of 1874? 53. What was the position of Catholics from 1873 to 1878? What of Bismarck? 54. What begun in 1878? What was done in 1880? in 1882? in 1883? Is the conflict ended?

of Poland, as well as the United Greeks. This persecution was especially violent during the reign of Nicholas (1825–1855), when two millions of United Greeks were forced to join the schismatic Church of Russia. These persecutions have not yet ceased, and in barbarous cruelty and despotic oppression they surpass anything since the days of pagan Rome.

56. The Church in Great Britain.—The most astonishing progress of the Church in this period has been made among English-speaking peoples. The nineteenth century opened with all the penal laws still on the statute-books of Great Britain. The war of American Independence, however, had shown to England the disastrous consequences of unjust laws, while the bishops and priests exiled by the French Revolution, who were hospitably cared for by the government and the people, together with more accurate ideas of Catholic customs obtained by the English soldiery in Continental wars, broke down much of the old prejudice by removing the ignorance on which it was founded. During the progress of the American war and the Revolution the severity of the penal laws was gradually relaxed and partial measures for the relief of Catholic grievances were passed. The deep-seated bigotry of the English, however, manifesting itself in acts of mob-violence, so strengthened the hands of the intolerant and weakened the resolution of the reform party that justice was dealt out slowly and grudgingly to Catholics.

57. Ireland.—In Ireland the attempts of the people to improve their political and religious condition had always ended disastrously until Daniel O'Connell, the greatest and noblest agitator of all history, took the leadership of

55. Outline what is said of the treatment of Catholics by Russia. 56. Among what peoples has the Church made greatest progress during this period? What was the condition of British Catholics at the beginning of the 19th century?

the Catholic party. By his wisdom and power of organization he was able to evade the technicalities of penal laws and to restrain his followers from acts of violence. After repeated failures to get a bill through the Houses of Commons and Lords the Catholic Emancipation Act was finally passed in April, 1829, and signed by the king. This bill secured to Catholics in Great Britain nearly all the rights possessed by their Protestant neighbors, and the Church was once more free to practise and to preach God's truth without fear or legal hindrance.

58. After the passage of the Emancipation Act the Catholics of Ireland set a general movement on foot against the payment of tithes



DANIEL O'CONNELL (b. 1775 ; d. 1847).

to the Anglican clergy, and this movement, after nearly half a century, brought about the Irish Church Act of 1869, by which the English Church in Ireland was disestablished and disendowed. In the meantime the Church had labored earnestly and successfully to remedy deficiencies in discipline and organization caused by centuries of persecution. A National Synod was held in Thurles in 1850 under the presidency of Archbishop Cullen, of Dublin, and in 1869 another meeting of the Irish bishops took place at Maynooth.

What led to the partial relief of Catholic grievances? 57. Narrate what is said of Daniel O'Connell. What act was passed in 1829? What did this secure to Catholics? 58. What movement was now set on foot by Irish Catholics?

59. In the synod numerous and important decrees were enacted regulating questions of discipline and worship; and at the meeting of 1869 the system of mixed education, whether primary, intermediate, or higher, which had been inaugurated by the British government, was condemned as "grievously and intrinsically dangerous to



CARDINAL CULLEN (b. 1803 ; d. 1878).

the faith and morals of Catholic youth." A Catholic University was established in Dublin in 1854, while some fifteen ecclesiastical seminaries were engaged in preparing young men for the ministry at home and abroad. Colleges and convent-schools also have been established, and Catholic journals and periodicals are numerous.

60. The deep and burning faith which Ireland preserved through the ordeal of persecution needed only enlightened and skilful guidance, and this it has received. Of the eminent men of the Irish Church since the Emancipation, Most Rev. John MacHale, Archbishop of Tuam, the peerless and unrelenting defender of Ireland and of the Church, and Cardinal Paul Cullen, one of the greatest churchmen of this century, were the most remarkable, energetic, and effective.

61. **England.**—The Emancipation Act, obtained principally through the agitation of Irish Catholics, disen-

What did this movement bring about in 1869? 59. What was done by the synod of 1850? what by the meeting of 1869? What was done for education? 60. Name two eminent men of the Irish Church since Emancipation.

thrallled the Church in England also. In England Catholicity, after nearly three centuries of outlawry, was almost extinct, and the bitter prejudice against it seemed to preclude the possibility of any reaction in its favor. The foreign Catholics from the Continent and Ireland who settled there remained, from the same cause, isolated in the midst of an intensely anti-Catholic population. However, scarcely had the Church gained freedom in England when a movement was inaugurated outside of the Church which has brought much of the highest talent and many of the noblest Englishmen of this century into her fold.



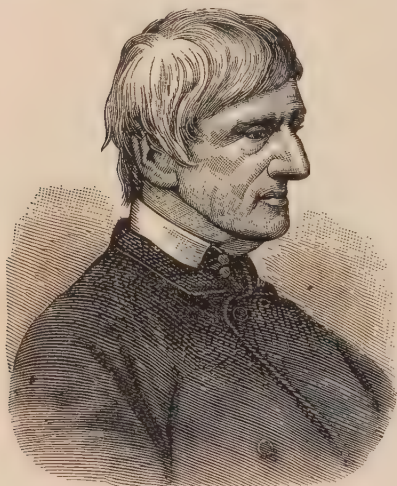
MOST REV. JOHN MACHALE (b. 1791; d. 1881).

62. The Tractarian movement, which began in 1833, and which in modified forms still continues, had its centre in Oxford. Starting out with strong anti-Catholic prejudices, the leaders of this movement found themselves impelled towards the Church by the logic of truth, and many of them actually abandoned Protestantism to become children of Mother Church. John Henry Newman, the prince of contemporaneous English writers, and now cardinal of the Catholic Church, was the main spirit in this important movement. He was received into the Church on October 8,

61. What did the Emancipation Act do for the Church in England? What was the condition of Catholicity in England at this period? 62. Outline what is said of the Tractarian movement. Narrate what is told of Cardinal Newman.

1845, and his example was followed by many of the Anglican clergy and of the aristocracy.

63. By the year 1867 some eight hundred and sixty-seven distinguished converts, of whom two hundred and forty-three were Anglican ministers, had been received into the Church. The accession of these men secured to Catholicity able intellectual champions, whose writings have contributed powerfully to dissipate ignorance and



CARDINAL NEWMAN (b. 1801).

prejudice and to create among the educated classes a kindly feeling towards the Church.

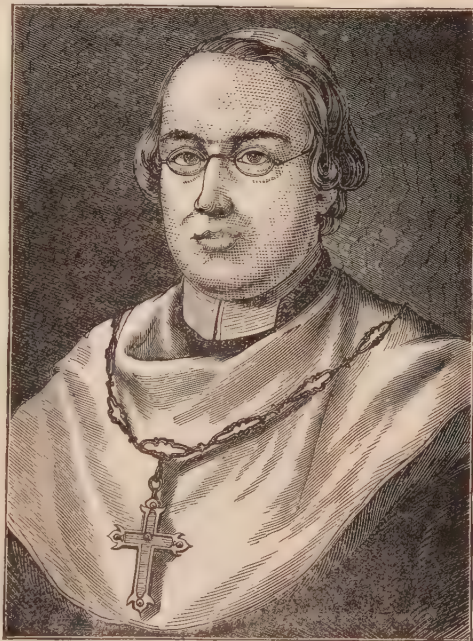
64. No man aided more effectually in pushing the Tractarian movement towards its unconscious aims, and in gaining political, and to some extent social, toleration for Catholics in England, than Cardinal Nicholas Wiseman, Archbishop of Westminster. In 1840

Gregory XVI. increased the number of vicariates in England from four to eight, and ten years later (in 1850) Pius IX. restored the English hierarchy, which had been suppressed for nearly three hundred years. This last measure aroused Protestant bigotry, and from one end of the country to the other the old cry of "No Popery!" was heard. Cardinal Wiseman was burnt in effigy, and Par-

63. How had the movement progressed by the year 1867? What was the effect of these accessions to the English Church? 64. What is said of Cardinal Wiseman? What was done by Pope Gregory XVI. in 1840? What was restored by Pius IX. in 1850? What was the effect of the last measure?

liament passed two bills, the one forbidding Catholic archbishops, bishops, and deans to assume the titles of their office, and the other prohibiting priests and religious to appear publicly in the dress of their order, and providing also for investigations of convents.

65. The storm, however, soon passed over, and the Church gained rather than lost by it. In the year 1780 there were only 69,376 Catholics in all England; sixty years later there were 457 churches and 542 priests, with only a slight increase



CARDINAL WISEMAN (b. 1802; d. 1865).

in population, while at present there are over 1,200 churches, 2,000 priests, and a Catholic population of nearly two millions. Fifteen dioceses have been established, many monasteries founded, convents erected, and Catholic schools everywhere organized.

66. Since 1864 Cardinal Manning, a convert from Anglicanism, has been at the head of the Church in Eng-

Describe the two bills passed by Parliament. 65. How did this affect the Church? How many Catholics were there in England in 1780? Give statistics of sixty years later and of the present. 66. Who is now at the head of the Church in England? What is said of him? What of the three cardinals?

land, and seldom in history has religion been served by an abler, more exemplary and indefatigable prelate. Whenever God sends to a people such men as Wiseman, Newman, and Manning, it is to prepare the way for a great and abiding work.

67. Scotland.—The progress of the Church in Scotland



CARDINAL MANNING (b. 1808).

has not been less remarkable. In 1800 there was not a Catholic church in all Scotland, neither was there a priest registered in the land, while the number of Catholics would scarcely reach 15,000. The Church now counts in Scotland 2 archbishops, 4 bishops, 319 priests, 19 educational institutions of a higher order, 27 convents, 191 day-schools, 177 mis-

sions, 303 churches, chapels, and stations, and 321,000 members. The hierarchy was re-established on the 29th of January, 1878.

68. In Great Britain, therefore, the position of the Church and of Catholics since the opening of this century has been completely revolutionized. Freedom, toleration, respect, and prosperity have succeeded outlawry, bigotry, hatred, and lethargy. Nowhere else is the

67. Describe the condition of the Catholic Church in Scotland in 1800. Give a summary of present statistics. When was the hierarchy re-established? 68. Outline what is said of the Church and of Catholics in Great Britain at present. 69. Name the popes who have reigned during this period.

Church more thoroughly organized, more conscious of great moral power, more energetic and eager in the cause of truth and morality.

69. The Papacy; Popes Pius VII. and Leo XII.—During this period the chair of Peter has been filled by Pius VII. (1800–1823), Leo XII. (1823–1829), Pius VIII. (1829–1830), Gregory XVI. (1831–1846), Pius IX. (1846–1878), and Leo XIII. (1878), now reigning. Pius VII., aided by the great Cardinal Consalvi, spent the last part of his reign in trying to remedy the evils resulting from the French Revolution. He restored religion and learning in Rome, entered into special treaties with France, Sardinia, Bavaria, Naples, Prussia, and other states, and gave to the persecuted family of Napoleon an honorable asylum. Leo XII. continued the work of his predecessor, reorganized the Church in South America, and restored many of the Eastern Churches to the unity of the faith.

70. Popes Pius VIII. and Gregory XVI.—Pius VIII. reigned but a short time (twenty months), yet he had the happiness of restoring the persecuted Armenian Catholics to their country and of establishing for them an archiepiscopal see in Constantinople. He also labored to induce Dom Pedro, Emperor of Brazil, to abolish slavery within his states. Gregory XVI. ascended the pontifical throne immediately after the revolution of 1830. His administration of the universal Church was characterized by firmness, fortitude, and prudence; while in the government of the States of the Church he exhibited great statesmanship, introducing many needed and useful reforms.

What was done by Pius VII.? By whom was he aided? What did Leo XII. do? 70. What was done by Pius VIII. for the Armenian Catholics? For what else did he labor? What characterized the government of Gregory XVI.? 71. What is said of the reign of Pius IX.?

71. Pope Pius IX.—The long reign of Pius IX. was full of trials, of victories, and of consolations. Two years after his election he was compelled by the revolutionists to flee from Rome (November 24, 1848) and take up his residence at Gaeta. The Austrians and the French, however, defeated the revolutionists, and Pius IX. returned to Rome (April 12, 1850). For several years peace and



POPE PIUS IX. (b. 1792; d. 1878).

tranquillity reigned in the Pontifical States. The Piedmontese government, which aimed at Italian unity, began to encroach on the States of the Church in 1860, and persevered in this policy until Rome was seized (September 20, 1870) and made the capital of United Italy. Since then the pope has virtually been a captive of the Italian government.

72. Meanwhile Pius IX. had witnessed the revival of Catholicity throughout Europe; he had restored hierarchies, re-established the Latin patriarchate of Jerusalem, entered into concordats with many different nations, sympathized with persecuted Catholics throughout the world, condemned dangerous and pernicious errors, beatified and canonized many saints, proclaimed the Immaculate Conception (December 8, 1854), and gathered

What occurred November 24, 1848? When did Pius IX. return to Rome? What was begun by the Piedmontese government in 1860? When and how did this policy culminate? 72. Narrate what was done meanwhile by Pope Pius. What was proclaimed Dec. 8, 1854? 73. When was the Vatican Council opened?

the bishops of the Universal Church around his throne on four different occasions.

73. The Vatican Council.—On December 8, 1869, he solemnly opened the Vatican Council—the first general council since that of Trent, and by far the most important event in the history of the Church in this period. The council was composed at first of seven hundred and sixty-seven fathers assembled from all parts of the world. The deliberations lasted from December, 1869, to July 18, 1870. Two constitutions were adopted by the council—the one on Faith, in which the errors and prejudices of the day are opposed by the certitude and solidity of Catholic truth; the other on the Church and the Sovereign Pontiff, in which the council defined the Dogma of Papal Infallibility, thereby destroying Gallicanism and Febronianism, which have wrought in the history of the Church such frightful evil.

74. Invasion of Rome.—During the vacation which followed the public session of July 18, 1870, Victor Emmanuel invaded Rome and the council was indefinitely prorogued. The declaration of Papal Infallibility served as a pretext for secession from the Church to a few Catholics in Germany and France, but their apostasy has had no serious consequences. Considered merely in relation to the external history of the Church, Papal Infallibility is of the greatest importance, augmenting and intensifying that unity, moral power, and spiritual dominion which are essential to her life.

75. Pope Leo XIII.—Pius IX. died on February 7, 1878, and on the 20th of the same month Cardinal Joachim Pecci was chosen to fill the chair of St. Peter. For

What is said of the council? How many fathers assembled? How long did the council last? Outline the two constitutions adopted by the council. What did the dogma of Papal Infallibility destroy? 74. What took place in July, 1870? What is the effect of Papal Infallibility on the external history of the Church?

eight years Leo XIII. has governed God's Church with great wisdom and prudence. He has labored earnestly to bring about an amicable settlement of existing difficulties with the various European governments; he has created a desire for a higher and more general education of the clergy; and he has pointed out to our modern civilization some of the great evils which are sapping its strength and destroying its life.

PART IV.

MISSIONS.—MISSIONARY ASSOCIATIONS AND INSTITUTIONS—MISSIONS IN EUROPE; IN THE EAST; IN NORTHERN, CENTRAL, AND SOUTHERN AFRICA; IN INDIA; IN SIAM, ANNAM, AND COCHIN CHINA; IN CHINA; IN COREA AND JAPAN; IN THE PHILIPPINE ISLANDS, AUSTRALASIA, AND POLYNESIA—THE CHURCH IN SOUTH AND CENTRAL AMERICA AND MEXICO—CANADA: EARLY MISSIONS AND PRESENT CONDITION—THE UNITED STATES: EARLY MISSIONS; THE COLONISTS; RELIGIOUS LIBERTY; GROWTH OF THE CHURCH—REVIEW.

1. *Preaching the Gospel to all Nations.*—While the Church was struggling in Europe for her existence against secularism, infidelity, and revolution, her faithful ministers were sowing the seed of God's truth in every land under the sun, carrying out to the letter the divine commission to preach the Gospel to all nations and peoples. Under the guidance of the Propaganda in Rome these faithful missionaries labored zealously, untiringly, and fearlessly in Europe, Africa, Asia, Oceanica, and America. During the preceding epoch the great maritime nations of Spain and Portugal were materially interested in the

75. Who succeeded Pope Pius IX.? When was Pope Leo XIII. elected? What is said of him? 1. While the Church was struggling for existence what were her ministers doing? Under what guidance did the missionaries work? In what countries did they labor? How were the missions endangered?

success of the missions, and, therefore, they contributed generously to the expenses of carrying on the great work; but when the dominion of the seas passed from them to Protestant nations, and while rulers of Catholic countries were busily engaged trying to enslave the Church, it seemed the missions would be condemned to perish or languish because of opposition or for the want of protection and support.

2. How the Missions are supported.—Such, however, was not the case. Always rich in resources, in zeal, devotion, and the spirit of sacrifice, God's Church supplied every deficiency and carried on the work of conversion even on a grander scale than ever before. To supply the funds necessary to continue and extend the missions pious associations were formed among Catholics, who willingly contributed of their temporal means to secure eternal blessings to others. The Society for the Propagation of the Faith and the Association of the Holy Childhood, which, originating in France, spread over the Catholic world; the Leopoldine Association in Austria; the Association of Louis in Bavaria, and the St. Francis Xavier Association in Catholic Prussia, together with many smaller associations and societies for special missions and purposes, have been able to build up and support the most extensive missions.

3. Institutions and Orders which supply Missionaries.—To supply good, zealous, faithful, and heroic workers in these vast fields numerous colleges have been established—the College of the Propaganda, at Rome, the most famous missionary establishment in the world; the Seminaries for Foreign Missions and of the Holy Ghost, in Paris; the Marists, at Lyons; All-Hallows, near Dublin;

2. What means were adopted to supply funds to carry on the missions? Name some of the associations formed for this purpose. 3. What colleges were established to supply missionaries? Name the most famous of these.

St. Joseph's College, at Mill Hill, near London ; the Chinese College at Naples ; the Seminary for the Missions of Central Africa, at Verona, and colleges in Alsace and Lorraine, at Genoa, Louvain, and near Brussels. In addition to the students of these and similar institutions, the Jesuits, the Franciscans, the Dominicans, the Lazarists, the Picpus Society, the Marists, the Capuchins, and the Carmelites have furnished devoted missionaries and true apostles to the Church. Nuns also from every country and belonging to many different orders have entered the field, and their courageous devotion, heroism, and self-sacrifice have often gained victories where men have failed.

4. The Missions in Northern Europe and in Greece.—In Europe Norway, Sweden, and Denmark, wrested from the Church by Protestantism, have been invaded ; and while, owing to the intolerance of the government and the bigotry and immorality of the people, but little progress has been made, still something has been gained and several flourishing congregations established. In those countries of Europe which were first enervated by schism, and then subjugated and permitted to wither by Moslem hordes, the Church has again entered to conquer and to redeem. In Greece she has an archbishop at Naxos and an archiepiscopal see at Athens, with five bishoprics and a Catholic population of over sixty thousand.

5. The Missions in the East.—As early as 1610 the Jesuits began to labor at Constantinople, and from thence spread throughout the East into Syria, Persia, Arabia, Egypt, Nubia, and Abyssinia. During the plague which swept over the East a century later they displayed such heroic courage that the very Turks were filled with ad-

What orders also furnished missionaries ? What is said of nuns ? 4. In what European countries have missions been established ? What is said of Greece ? 5. In what year did the Jesuits begin to labor at Constantinople ?

miration. After the suppression of the Jesuits the Lazarists and Franciscans especially continued the work which they had begun at the same time, or in some places even before, the disciples of St. Ignatius. The Sisters of Charity and of the Good Shepherd also entered these vast countries at a later date. Monasteries were founded, hospitals were opened, and schools were established whenever and wherever possible.

6. The results of these missionary labors have been immense. The Oriental churches which had of their own will separated themselves from the centre of unity, and those which had been deprived of communion with Rome by the supremacy of the Turks, were in many instances brought back into the one fold, so that there were soon established large branches of united Greeks and Armenians, Nestorians and Syrians, and Copts and Chaldeans. The Maronites, inhabiting the Libanus, and who were united to the Church towards the middle of the fifteenth century, were already characterized by an almost unequalled devotion to the see of Rome.

7. In European, Asiatic, and African Turkey alone the Church at present has sixty-six episcopal and archiepiscopal sees, eleven vicariates, and two apostolic prefectures. It is estimated that there are about nine hundred thousand Catholics in European and Asiatic Turkey. In Egypt there is a vicariate at Alexandria, and convents at Cairo, Rosetta, Damietta, Fayoom, Alexandria, and other cities, and a Catholic population of over fifteen thousand. In Abyssinia, in the year 1859 alone, ten thousand schismatics were received into the Church. In the other missions of the East equally consoling results have been obtained by men whom even Protestants

Into what countries did these missions spread? Who succeeded the Jesuits in the East after their suppression? What women labored there? 6. State the results of these labors. 7. What is the condition of the Eastern missions?

declare to be the best instructed and most devoted missionaries that the world has seen since primitive times.

8. The Missions in Africa.—Into northern, central, and southern Africa the Church has also sent heroic men. The conquest of Algeria by the French was followed in 1839 by the appointment of a bishop. Twenty-eight years later (in 1867) Algiers was made an archbishopric, with Oran and Constantine as suffragan sees. From these three centres Catholicity has spread throughout all northern Africa. The Lazarists, Franciscans, and Jesuits, together with the Sisters of Charity, have labored side by side with the secular priesthood in rebuilding God's Church here where it was destroyed by Vandal hands and Moslem hordes. There is also a vicariate at Tunis and a bishopric at Ceuta.

9. The progress of Catholicity in northern Africa within the last fifty years has been most wonderful. Seven years after the establishment of the bishopric of Algiers (in 1846) there were already ninety-one priests, sixty churches, and one hundred and forty sisters of various orders in Algeria alone; and these numbers have more than quadrupled since.

10. In central Africa, from Senegambia to Congo and the southern limits of Guinea, through nearly forty degrees of latitude on both sides of the equator, and from the Atlantic towards Soudan and for three hundred miles into the interior, notwithstanding the barbarism of the natives and the pestilential climate, which have caused frightful havoc among missionaries, the Church has not ceased to labor. The flourishing missions established in this territory by the Jesuits, Dominicans, and Franciscans, under Portuguese protection, were for a long time

8. When and in what places in Africa have missions been established? Who are missionaries there? 9. What progress has been made in northern Africa? 10. What is said of the missions in central Africa? What of Livingstone?

abandoned because of the suppression of monastic orders and the unwillingness of Portugal to supply them with missionaries. Livingstone, the great explorer, bears testimony to the permanently good effects of these old missions.

11. Within the last forty years a great number of devoted missionaries have been sent into these countries, have won many souls to God, and nearly all perished, victims of their charity and of the pestilential climate. In consequence of these calamities the Church, by establishing a seminary at Lyons in 1854, has labored to form a body of native missionaries for this vast region. In the meantime she finds devoted men who are willing to brave every danger and face death in Senegambia, in Upper Guinea, at Dahomey, and in Lower Guinea. There are vicariates also in Madagascar and Natal, and twelve apostolic prefectures throughout central Africa.

12. Under Dutch supremacy, and for a long time after England took possession of the Cape of Good Hope and southern Africa, Catholic priests were not permitted to carry on missionary work. It was only in 1838 that the Church was able to make a beginning by appointing a vicar-apostolic for South Africa. Since then two other vicariates have been created, and the Church in South Africa is well organized, energetic, zealous, prepared for a great work, and hopeful of bringing the Kaffir and the Hottentot to the knowledge and service of God. Throughout all Africa, then, the Church has been at work, and her efforts have not been in vain, for she counts in this vast continent over a million and a quarter of faithful children.

13. **The Missions in India.**—In India the churches founded by St. Francis Xavier, De Nobili, and their

11. What is said of the missionaries in these countries during the last forty years? What has been done to repair these calamities? 12. What has been done in South Africa. How many children does the Church count in all Africa?

faithful co-laborers have not been permitted to perish. They have passed through the trying periods of Dutch supremacy, of English greed, of the suppression of the Jesuits, and of the schism of Goa; they have been persecuted by the Mohammedan and the heathen, and the Protestant too; they have been deprived in some places for a considerable time, because of political complications, of bishops and an adequate supply of missionaries, yet they have kept the faith, increased in numbers, and grown in extent. Even after these missions had been virtually abandoned for nearly sixty years (1760–1820), because of political troubles, the new missionaries were astonished to find more than a million souls still fervently attached to the faith which had been preached to their fathers.

14. Since the reorganization of the Church in India in 1834–37 great progress has been made. Besides the three episcopal sees of the province of Goa there are numerous apostolic vicariates in India—eighteen in Hither India, three in Burmah, in Farther India, and one in the island of Java. The number of Catholics in India, Ceylon, and Farther India amounts to one million six hundred thousand. In a recent work (1882) on the Indian Empire Dr. Hunter tells us that the Catholics in India seem steadily to increase, and, as in former times, the increase is chiefly in the south, especially in the missions of Pondicherry and Madura. The Pondicherry missionaries have performed fifty thousand adult baptisms in the last three years, and the converts are confined to no particular caste.

15. **The Missions in Siam, Annam, and Cochin China.**—In the kingdom of Siam there are several vicariates; a

13. Narrate what is said of the churches in India. 14. What is the number of sees and vicariates in India? How many Catholics are there in India and Ceylon? What does Dr. Hunter say? What of Pondicherry and Madura?

seminary at Bangkok, several primary schools, and four convents of women belonging to the Congregation of the Servants of the Mother of God. In Annam and Cochin China for a period of twenty years, beginning in 1820, the Catholics were violently persecuted. A hundred thousand suffered martyrdom with heroic courage. France and England put an end to the general persecution, but not to the hatred which inspired it, and more or less extensive persecutions have frequently occurred during the last half-century. Since the beginning of this year (1884) new massacres have taken place. In spite of these persecutions there were in Annam in 1858 fourteen bishops, sixty European and two hundred and forty native priests, sixteen hundred native female religious, and five hundred and thirty thousand Christians. Missionaries have also penetrated into Thibet, where but little progress, however, has been made.

16. The Missions in China.—In China, from the time of Ricci, the history of the Church has been one of persecutions, of fidelity, and of martyrdom. The missionaries have been by turns favored and persecuted by the emperors. The dissensions between the Jesuits and the other religious orders in regard to Chinese customs did much harm, the suppression of the Jesuits did even more, while the European troubles resulting from the Revolution, by which religious orders were either dispersed or badly crippled at home, almost wrecked these missions. During the reign of Kea-king (1795–1820) there was a long and violent persecution of the Christians, in which thousands of Catholics perished by the axe of the executioner. From 1820 to 1850 Chris-

15. Give some account of the Church in Siam. How did Catholics fare in Annam and Cochin China? What was the condition of the Church in Annam in 1858? 16. Narrate what is told of the missions in China.

tians enjoyed a season of comparative quiet, and then came the hatred and persecutions incidental to the long struggles between China and France and England.

17. Since the treaty of 1860 the missionaries have leave to go all over the empire, and, notwithstanding isolated cases of persecution, the Church has enjoyed peace and liberty. There are at present twenty-two apostolic vicariates in China Proper, and three prefectures. In the year 1859 there were one hundred and ninety-six European priests and four hundred and twenty-eight of native birth laboring in these missions, and these numbers have been augmented in the last twenty years. Although the work of conversion is slow and difficult, there are in the Chinese Empire about one million Catholics.

18. **The Missions in Corea.**—The Corean Peninsula, into which Catholic missionaries penetrated as early as 1632, has furnished more martyrs to the Church in modern times than any other part of the world. In 1859 there were sixteen thousand Catholics in the country. In 1866 a bitter persecution broke out and many Christians were put to death. The blood of all these martyrs will yet have a fruitful and glorious history.

19. **The Missions in Japan.**—Since 1858 the missionaries of God's Church have again entered Japan, the land of devoted Christians and heroic martyrs. On their arrival they found whole villages in the southern part of the island which for two centuries had kept alive Christian traditions and much of Catholic faith. To gather these into the Church was easy; to convert the pagan was more difficult, yet zeal and devotion and truth have gained great victories. Two vicariates have been es-

17. How has the Church fared in China since 1860? Give the statistics of the Church in China. 18. What is said of the Corean missions? 19. When did missionaries re-enter Japan? What did they find in the southern part?

tablished, one for southern, the other for northern, Japan, in which there are at present about thirty thousand Catholics.

20. Results of the Asiatic Missions.—Throughout all Asia God's Church is laboring zealously, earnestly, and not without fruit. There are engaged in these missions Jesuits, Oratorians, Lazarists, Dominicans, Franciscans, and Fathers of the Foreign Mission of Paris. These last have missions in India, China, Burmah, Siam, Tonquin, Corea, Japan, and Thibet, and during the years 1877-78 they alone had 578,186 baptisms, of which 98,344 were those of converted pagans. Several religious orders of women have also sent communities to these regions, whose zealous, heroic, and self-sacrificing labors in hospitals and schools have filled even pagan and semi-barbarous hearts with reverence and love.

21. The Missions in the Philippine and Ladrone Islands.—The Philippine and Ladrone Islands, which lie east of Farther India, and which are Spanish possessions, were entered by Catholic missionaries in the sixteenth century, and so fruitful were their labors that in 1699 idolatry had become extinct in the Ladrone Islands, while in the Philippine Islands more than four hundred thousand souls had been converted and baptized. Schools, convents, and hospitals were established and five dioceses were organized.

22. The Missions in Australasia.—South and east of the Philippine Islands lie the great islands of Australasia. In these islands the Church has found a new and fertile field in which to labor for the salvation of souls. Before a Catholic missionary, however, had ever placed his foot on these shores English penal laws and

How many Catholics are there at present in Japan? 20. What orders are engaged in the Asiatic missions? In what countries? 21. What is told of the missions in the Philippine and Ladrone Islands? 22. What of Australasia?

bigotry had unknowingly laid the foundations for a great and prosperous Church. To these islands England sent her convicts, who were for the most part Irish, and whose only crime was their faith and patriotism. These men asked for priests, and, notwithstanding the opposition of the British government from 1810 to 1820, God's ministers went out to them.

23. In 1840 twenty-six priests were laboring among them. In 1835 the first vicariate was established at Sydney. Ten years later (in 1845) three dioceses were formed and Sydney made an archbishopric, while at present the Church has two archbishops and fourteen bishops. Splendid churches have been built, and numerous schools, hospitals, and convents established, and nowhere, save probably in the United States, is the Church to-day making such rapid progress. The Benedictines and Jesuits have been the foremost laborers in Australia, while Archbishops Polding and Vaughan have been the great leaders and organizers of the Church. By the recent appointment of Bishop Moran, of Ossory, to Sydney, Ireland sends to Australia its most learned and zealous bishop to carry on the great work of building up and organizing and extending God's Church.

24. The Missions in Polynesia.—North and east of Australasia, where once the sea-bird found no resting-place, a hundred islands have been cast up from the deep by some convulsive throe and are now securely anchored. To these fair islands, sheltered by coral barriers from the ocean wave, men found their way, from what land, when, and how only the angels know. To these islands throughout all Polynesia the Church has also sent her messengers of peace, who, notwithstanding pagan and

What was the effect of English penal laws and bigotry in Australia? 23. When was the Australian Church organized? What is its present condition? Name its foremost leaders. 24. What is said of the missions in Polynesia?

Protestant opposition, have achieved splendid triumphs. There are at present seven vicariates and three prefectures in Polynesia, in which, together with the dioceses of Australasia, the Church counts nearly one million of Catholics.

25. The Church in South and Central America and in Mexico.—In South and Central America and in Mexico, since the opening of this epoch, the Church has passed through two critical periods and is now in the midst of a third crisis. First came the suppression of the Jesuits in the infidel warfare of Spain and Portugal against the Church, which did irreparable harm throughout all the possessions of these two nations in America. Other missionaries, especially the Lazarists, Franciscans, and Dominicans, took the place of the exiled Jesuits and continued the work of conversion and civilization. Then came the period of separation, in which the Spanish and Portuguese colonies revolted one after another and set up independent governments.

26. While Spain and Portugal were unable to hold their possessions, they were powerful enough in Europe to prevent for a long time the reorganization of the Church throughout South and Central America. Episcopal sees were left vacant and bishoprics were cut up by the new limits of states. Confusion became almost universal, and the spirit of discipline died out because there were few to maintain it. In June, 1827, Pius VIII. provided for the reorganization of the hierarchies throughout all South America. In the meantime several of the republics had adopted constitutions which were opposed to the liberty of the Church, while in others strong irreligious parties had been formed.

How many Catholics in Polynesia and Australasia? 25. What is said of the Church in South and Central America and in Mexico during this epoch? What is said of the suppression of the Jesuits? What orders took up their work?

27. In all the parts of America in which the Church preserved the Indian from destruction, and converted him and lifted him up from savagery, society is passing through the intermediate stage between barbarism and civilization similar in many respects to that of Europe in the ninth and tenth centuries. In the people there are deep faith, unbounded charity, great religious enthusiasm, and occasionally wonderful intellectual activity side by side with great scandals, much of barbarism, general lethargy, and indifference to education. Man, however, is not brutalized in a day, neither is he lifted up in a generation from barbarism and savagery to a high state of civilization. If it required five centuries to teach our forefathers to speak intelligibly, to read and write and think, we should not expect the Indian to advance more rapidly.

28. In time God's Church, under favorable circumstances, will make these countries the land of poetry and song, of men of genius, of broad and noble civilization, and of powerful nations. In the meantime she is laboring patiently and earnestly. Many of the governments are inimical to her, others favor her, but in all alike she labors with equal zeal and hope, if not success. The difficulties surrounding her work are great, many of them arising from the state of society and from the people from whom she must select her priesthood, and many others coming from the large and sparsely-settled districts into which her dioceses are of necessity divided, by which the introduction and perpetuation of abuses are favored.

29. The number of her bishoprics, however, has increased from thirty-two to eighty-five, and wherever possible she has founded universities, opened seminaries, established schools, and built up institutions of charity. In

26. What prevented the reorganization of the Church in these countries? What was done by Pius VIII.?

27. What is said of the Church and the Indian?

28. What may be expected of the Church's labors in these countries?

numbers her children have increased in South and Central America, Mexico, and the West Indies from about ten millions at the close of the last epoch (1648) to over forty-three millions at present.

30. The Church in Canada; Early Missions.—The first permanent colonists (1610) of the vast territory lying north of the United States were French merchants who had bound themselves by solemn compact to maintain missionaries for the conversion of the savage. The Jesuits Fathers Biard and Massé arrived in 1611, and by the year 1636 fifteen of these devoted men were at work among the Indians. The Franciscans soon followed. In 1639 a colony of Ursuline nuns landed at Quebec. The Jesuit missionaries sent to North America were men full of the spirit of Francis Xavier, De Nobili, and Ricci, of Vieira, Anchieta, and Solano. They were sent to conquer idolatry and savagery by faith and mildness. Their numbers increased as the field of their labors was enlarged.

31. Labors of the Jesuits in North America.—They entered a world unknown to civilized man, where all things—the climate, the people, and the face of the country—conspired against them. They were armed, as were their brothers throughout the world, with a breviary and a crucifix and the apparel necessary for the mysteries of religion; with deep faith, consuming charity, unbounded zeal, and indomitable courage. The salvation of souls was their only aim, and therefore they stopped not to gather the glittering pebbles beneath their feet, nor to seize a share of the vast commerce which grew up around them. Along the course of mighty rivers they pursued their mission; into the dark and dense forests

29. What is the present condition of the Church in these lands? 30. When did missionaries first arrive in Canada? Who followed the Jesuits? What is said of these missionaries? 31. How did the Jesuits prosecute their labors?

they fearlessly penetrated, on the shores of beautiful lakes and inland seas, unknown save to the red man, they reared the cross; and wherever the Indian found game to hunt or fish to catch, thither the missionary also went.

32. Not a cape was turned, not a river entered, not a lake discovered, not a forest penetrated, but a Jesuit led the way. They laid the foundation for every town celebrated in the annals of French America; they traversed Maine; they explored the northern and western parts of New Hampshire, Vermont, and New York, and named many of their rivers and lakes; they went west through Michigan; they planted the cross on the shores of Lake Superior; they penetrated into the wilds of Wisconsin, and caused the hymn of Catholic praise to rise from the prairies of Illinois; they descended the Mississippi and preached the word of God to the tribes as far south as Arkansas.

33. Jesuit Martyrs.—Dangers failed to appall them, obstacles to discourage them, and martyrdom to thin their ranks. Few of them died the common death of men. Jogues and Brébeuf, Lalemant and Garnier, Chabanel and Garreau, Viel and Mesnard, Membré and Poncet, Le Maistre and Vignal, Souel and Constantine, Du Poisson and Doutreleau, and many others gave their lives for the faith, and they died not in vain. They had converted and baptized most of the tribes of the Chippeways, Passamaquoddys, Hurons, Abenakis, Wyandots, Onondagas, Micmacs, Oneidas, Senecas, and Miamis, and founded flourishing missions among their bitter enemies, the Iroquois, in New York, among the Ottawas in Wisconsin and Michigan, and among the

32. What parts of the present United States were first explored by Jesuit missionaries? 33. How did these missionaries fare? Name some of the martyrs. Name some of the Indian tribes converted by these intrepid missionaries.

Illinois at Kaskaskia and other points. Father Claude Allouez alone lighted the torch of faith for more than twenty different nations, and the triumphs in Brazil and Paraguay seemed upon the point of being renewed by the banks of the St. Lawrence and the Ohio, in the forests of Michigan, the prairies of Illinois, and the savannas of Florida and Alabama.



REV. ISAAC JOGUES, S.J. (b. 1607; d. 1646).

34. Destruction of the Missions by the English. — The Catholic missionary met, however, in the wilderness of America an enemy more brutal and cunning than the savage Indian whom he had come to convert. One tribe after another was receiving the faith, religious of other orders had joined the Jesuits, and everything pointed to the conversion and civilization of the North American Indian, when men calling themselves Christians, and representing the government and religion of England, set a price on the heads of Catholic missionaries. In the year 1700 the legislature of New York made a law for hanging every popish priest that should come voluntarily into the province.

35. They had already tried every other plan: they had excited the fierce Mohawks and Iroquois to deeds of murder, and then surpassed them in cruelty; they had labored

What was done by Father Allouez? 34. What enemy now confronted the missionaries? What was done by the legislature of New York? 35. What other plans had the English tried to destroy the missions?

to corrupt the faithful savages into betraying the men who had brought them the knowledge of God, and now they sought to re-enact the penal laws of England. What savages had failed to do Englishmen accomplished, and by the murder of Sebastian Rasles (1724) they destroyed the Jesuit missions and their fruits in New England. Previous to this event England had secured by the treaty of Utrecht (1713) a large part of French America, and some time after, in 1763, all Canada with its dependencies was surrendered by France to the English government. This change was a terrible blow to the missions.

36. No successful Mission under English Rule.—It is a strange phenomenon that throughout the world, wherever England has hoisted her victorious flag, successful missions to heathenish and barbarous tribes have ceased. She has neither converted nor elevated nor assimilated any people, and wherever she has not exterminated, as here in the United States, she has degraded. Spain, Portugal, and France have Christianized possessions—England none. The suppression of the Jesuits was also a fearful blow to the North American missions. The work of devoted apostles and courageous martyrs, however, was not all destroyed; the converted tribes retained the faith as long as a remnant of them remained, and many of them survive even to this day.

37. Present Condition of the Canadian Church.—After the revolt of the colonies and their separation from the mother-country political motives required the British government to grant full freedom to the Catholics of Canada. In consequence the Church prospered, and its growth, especially during the last fifty years, has been most wonderful. In the year 1825 there was but one

How was the infamous work finally accomplished? What was effected by the treaty of Utrecht? 36. What strange phenomenon has marked England's conquests? Was the work of the faithful missionaries in North America all lost?

bishopric—namely, that of Quebec, founded in 1674—in all British America, while at present there are in the English possessions in America 6 archbishops, 29 bishops, 2,123 priests, 1,632 churches, 17 theological seminaries, 47 colleges, 200 academies, 3,569 parochial schools, 50 asylums, 57 hospitals, and 2,287,391 Catholics.

38. The early Church in the United States.—Into the territory now comprised within the limits of the United States Catholicity penetrated at an early date and made many converts among the scattered tribes. The Jesuits from Canada, as has been seen, labored earnestly and not without fruit in the north and the west, in Maine, New York, and the valley of the Mississippi; in the south the Franciscans first (1528), and then the Dominicans and Jesuits, preached the word of God in the Spanish possession of Florida, where they succeeded in converting the natives only after several generations of martyrs had shed their blood in vindication of the faith.

39. The Missions in New Mexico.—The Franciscans from Mexico also entered the territory now comprised within the limits of New Mexico as early as 1539, though the first organized expedition to convert the natives was not made until 1581, when three devoted missionaries penetrated into the country of the Tehuas. This expedition was followed in 1582 by another, and still another in 1597, which advanced still further north and founded a colony, San Gabriel, on the Rio Grande. Several of the missionaries had received the crown of martyrdom, others had perished in the wilderness; still, so zealous and effective had been their labors that by the year 1608 eight thousand Indians had been converted and baptized in New Mexico.

37. What is the present condition of the Canadian Church? 38. Where did the early Jesuit, Franciscan, and Dominican missionaries labor in the present limits of the U. S.? 39. Outline what was done by the Franciscans in New Mexico.

40. By the year 1626 twenty-seven missions had been founded, several of which possessed large and beautiful churches, and many schools. There were whole tribes of Indians in New Mexico who had been taught to read and write by Catholic missionaries before the Pilgrim Fathers set foot on the shores of New England. There are still some twelve thousand Pueblo Indian Catholics in New Mexico, notwithstanding the fact that the missions were for a long time abandoned or almost wholly neglected.

41. The Missions in California and Texas.—The Spanish missionaries also penetrated into Upper California (1768), and in the course of fifty years gathered some seventy-five thousand converted Indians under their spiritual care. Here, as elsewhere, missions were established, in which the Indians were reclaimed from a wild, wandering life, and taught not only catechism but also reading and writing and habits of industry and economy. The political revolution in Mexico of 1825 drove the missionaries from California and almost totally destroyed the splendid results of their labors. Toward the close of the seventeenth century the Spaniards also established flourishing missions at different points in Texas, and their fruitful efforts to convert the natives were continued during the course of the eighteenth century. The missions which they established and the monumental public works which they left after them still bear witness to the thoroughness and skill of their labors. (Among the most zealous of the recent missionaries among the Indians of the Northwest was Father de Smet, who in 1840 established the Flathead mission in Montana.)

42. Anglo-Saxon Treatment of the Indians.—The splendid results of Catholic missions to the Indians within

40. What had been done by the year 1626? Are any of these Indian missions now in existence? 41. What was done by the missionaries in Upper California? What took place in 1825? What is said of the missions in Texas?

the present limits of the United States have been almost completely destroyed by the Anglo-Saxon policy of extermination which was inaugurated by the British colonies, and has been, to our shame, perpetuated by the United States government. The natives of Brazil, who received the Portuguese with clubs and waged against them a bitter and savage war, were converted, partly civilized, and preserved, while those of North America, who welcomed the Dutch and English with kindness, were butchered and exterminated.

43. The Early Colonists. —

The early colonists of the United States were as unlike in their religious as in their national characters. English Puritans founded the colonies of New England (1620–1630); New York was settled by Dutch Calvinists (1613),



REV. P. J. DE SMET, S.J. (b. 1801; d. 1872).

Delaware and New Jersey by the Dutch and Swedes, and Pennsylvania by the Quakers from England, who were followed by a colony of Germans. Virginia was the home of those who adhered to the Established Church of England, and North Carolina became the refuge of the Nonconformists from Virginia; in South Carolina a considerable number of French Huguenots found an asylum; while in Maryland the first settlers were chiefly English Catholics. Most of the early colonists sought

42. What has destroyed the Catholic Indian missions in the United States? What is said of the natives of Brazil and those of North America? 43. What is said of the religion of the early colonies? What of Maryland?

in America a refuge from the religious troubles of Europe.

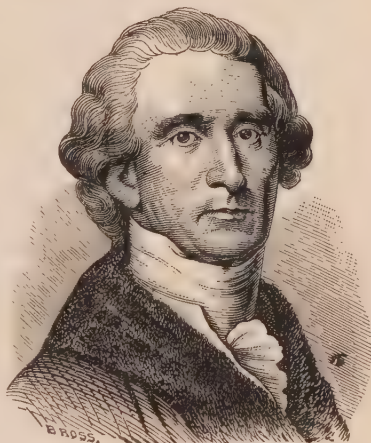
44. Religious Intolerance of the Puritans.—With the exception of the Catholics in Maryland and the Quakers in Pennsylvania, however, they had not learned religious toleration from the bitter persecutions which drove them across the ocean to an unknown world. The narrow and proscriptive spirit and fanaticism of the Puritans of New England predominated throughout the colonies. While the Pilgrims and their descendants were enthusiastically attached to freedom and independence, of which they had only the most narrow notions, they were uncompromising in their opposition to religious liberty. They tolerated no one who refused to conform to the religious practices of the Puritans. Of all dissenting bodies, however, the Catholics were regarded by them with the greatest distrust and hatred, and hence priests were forbidden, under penalty of imprisonment or death, to enter the colonies. The religious character of Virginia, though not so bitter and fanatical as that of New England, was still as intensely anti-Catholic.

45. In Maryland even, which was first settled by Catholics (1634), and in which true religious freedom was first proclaimed in the New World, Catholics, in consequence of immigrations from surrounding Protestant colonies, had lost all privileges, being disfranchised and excluded from all benefit under the statute of toleration. The penal code of England against Catholics was enforced in several of the colonies, while in others the spirit of intolerant fanaticism was such that no Catholics were found in them. At the breaking out of the Revolution, therefore, the Church really had no existence in America, and

44. Who formed the exception to the general intolerance of the colonists? What is said of the Puritans? What of Virginia? 45. How were Catholics treated even in Maryland? What was the condition of the Church at the Revolution?

the twenty-five or thirty thousand Catholics, scattered principally through Maryland and Pennsylvania, deprived of public worship, of schools, and of priests, seemed condemned to extinction.

46. The Dawn of Religious Liberty.—When the colonies finally gained their independence a new era began for Catholicity in the United States. Many motives and causes combined to render perfect religious liberty a fundamental principle of the newly-formed government. Catholics had fought side by side with their Protestant brothers in the War of Independence (one of the most eminent men of this period was Charles Carroll of Carrollton—a cousin of Bishop Carroll—the last surviving signer of the Declaration of Independence), and the Catholic countries of Europe, especially France, had contributed greatly to the successful issue of the struggle. Moreover, it would have been impossible and impolitic at the time to proclaim the creed of any sect the religion of the state, because of the multiplicity of sects in the colonies and the antipathy existing between them.



CHARLES CARROLL (b. 1737 ; d. 1832).

47. It was the general policy of the newly-formed government, moreover, to assume only such powers as were necessary for the maintenance of the national Union, and

How many Catholics were there in the United States at this period? 46. What brought about religious liberty? Name an eminent Catholic layman of this period. Why was it impolitic to make any creed a state religion at this time?

to leave to the States as much of sovereignty as possible. In the federal Constitution, then, an article was inserted which declared that no religious test-qualification should be required for any office or public trust under the United States. The first amendment to the Constitution went even further, declaring that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."

48. The federal Constitution, therefore, granted complete religious liberty. Many of the different States, however, still retained the intolerant provisions of the colonial era, which were abrogated in New York in 1806, in Connecticut in 1816, in Massachusetts in 1833, in North Carolina in 1836, in New Jersey in 1844, and in New Hampshire only within the last few years.

49. Catholicity at the Close of the Revolution.—At the close of the War of Independence there were in the whole country not more than thirty thousand Catholics and twenty-five priests. In all the land there was not a convent or a religious community. There was not a Catholic school; there was no bishop; the sacraments of Confirmation and Holy Orders had never been administered; the Church was without organization, practically cut off from its immediate head, the vicar-apostolic of London; it had no property except a little land which it had managed to retain in Maryland; and, surrounded by a bigoted Protestant population, ignorant alike of Catholic teachings and of the Catholic glories of the past, it was also without honor.

50. The First Bishop in the United States.—Of all men, however, the American is the least appalled or discouraged by difficulties, and the great political achieve-

47. What was declared in the federal Constitution? What did the first amendment declare? 48. What is said of different States in this connection? 49. Outline what is said of the Catholic Church at the close of the Revolution.

ment of the colonies inspired the little band of unfettered Catholics to labor in hope and in faith. The priests of the country petitioned Pius VI. to establish an apostolic prefecture for the United States, and in 1784 Rev. John Carroll was appointed superior of the American clergy. Five years later (November 6, 1789) Father Carroll was appointed bishop of Baltimore, and, going to England, was consecrated on the 15th of August, 1790.

51. Difficulties of the Infant Church.—

The work of organizing the Church in America which Bishop Carroll commenced was surrounded with many difficulties. A spirit of insubordination existed in both



MOST REV. JOHN CARROLL (b. 1735; d. 1815).

clergy and laity which frequently gave trouble, and in the larger cities, especially Boston and Philadelphia, caused great scandal. The territory over which the Catholics were scattered was immense, with scarcely any means of communication, and hence to obtain a knowledge of the location and wants of Catholics was almost impossible. The missionaries of those times consequently led a wandering life, going from settlement to settlement, instructing and encouraging, more intent on saving for the present than in building for the future.

50. Who was appointed superior of the American clergy in 1784? When was Father Carroll made bishop of Baltimore? 51. What difficulties surrounded the work of organizing the Church in the U. S.? What is said of missionaries?

52. Their life was a hard one, deprived of all comfort and exposed to dangers of every description. They had frequently to ford rivers and to pass weeks in the forest with no guide save their compass, no shelter, and scarcely enough food to sustain life. They labored on, weary and frequently exhausted, but never discouraged. Of these noble men many came from France, others from Ireland,



MOST REV. JOHN HUGHES (b. 1797 ; d. 1864).

some were of native birth, while others came from Belgium, Germany, Spain, and even Russia. This life of the wandering missionary, with its hardships, its dangers, and its consolations, its heroism and courage, has never totally ceased in America.

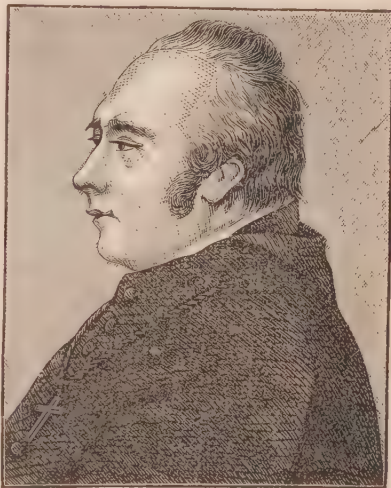
53. **The Work of Organization.** — Gradually the number of Catholics increased and a more thorough Church

organization extended over the country. Archbishop Carroll and his successors in the see of Baltimore contributed more than any others to this great change. In New England the Church was organized by Bishop Cheverus, afterwards Cardinal Archbishop of Bordeaux, in France; in Pennsylvania by Bishops Conwell and Kenrick; in New York by Bishops Connelly, Dubois, and Hughes; in the South by Bishops Dubourg and England; in the Southwest by Bishops Flaget and Fenwick; in

52. Describe the life of the missionaries of those days. 53. What is said of Archbishop Carroll and his successors? Who organized the Church in New England? in Pennsylvania? in New York? in the South? in the Southwest? etc.

Michigan by Bishop Resé, while in the West and Northwest the work was done by men who have not yet gone to their reward.

54. Colleges were established and seminaries opened in which to educate Catholics and train young men for the priesthood; religious congregations for women were founded and convents and monasteries were built throughout the land. As early as 1791 Bishop Carroll held a synod in Baltimore to perfect and strengthen Church organization, and in 1829 six prelates met in Baltimore in the first provincial council. Since then synods have been held in all dioceses, provincial councils have been numerous, and twice have all the bishops of the country assembled in a national council. The third Plenary Council will be held this year.

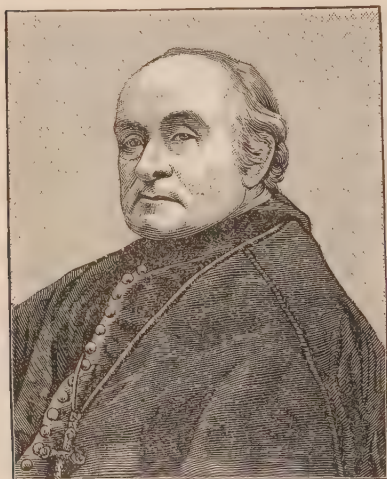


RIGHT REV. JOHN ENGLAND (b. 1786; d. 1842).

55. Progress of the Church amidst Protestant Bigotry.—From 1790 to 1840 the progress of the Church was slow, and it was opposed by the bigotry, prejudice, and ignorance of its teachings of an intensely Protestant population. In 1834 this opposition broke into acts of violence. However, in 1840 there were one archbishop, sixteen bishops, and four hundred and eighty-two priests, with a Catholic population of about two millions. The

54. What was done for education? When and where was the first provincial council held? 55. What was the condition of the Church from 1790 to 1840? What occurred in 1834? Give statistics of the Church in 1840.

twenty years following 1840 were the most eventful in the history of the Church in America. It was during this period that the vast Catholic emigrations from Ireland, Germany, and other European countries poured into America; that the Native American riots took place in Philadelphia (1844) and threatened to spread over the land; that the school system, which is an injustice to



MOST REV. JOHN B. PURCELL (b. 1800; d. 1883).

Catholics, began to be discussed; that Know-Nothingism took its rise, spread over the country, committed acts of riot and bloodshed wherever possible, carried the elections in several States, and threatened to destroy alike the liberty of the nation and the Church's organization.

56. Catholic Pioneers.

—To provide for the spiritual wants of Cath-

olics in this period was a herculean task, which the Church accomplished as best it could with the aid of numerous zealous and well-trained priests, secular and regular, from Ireland, Germany, Belgium, and other countries. To protect the Catholics from the bigotry and blind hatred of their enemies required great prudence, courage, and eloquence, and these were found in such men as Archbishops Hughes, Spalding, Kenrick, and Purcell. Many devoted laymen also wrote of and de-

Outline the events of the twenty years following 1840. 56. How were the spiritual wants of Catholics provided for in this period? Name some of the prelates who defended the Catholics from the bigotry and hatred of their enemies.

fended the Church with a zeal and ability second to none, amongst them Dr. O. A. Brownson, John Gilmary Shea, B. W. Campbell, Dr. McSherry, Prof. Walter, Richard H. Clarke, B. J. Webb, J. A. MacMaster, and many others.

57. Solving the School Question.—To solve the school question Catholics, after trying by every honorable means to obtain justice, began to build schools of their own, and, notwithstanding their poverty and the demands on them for church building and other religious purposes, they had by the year 1860 thirty-four colleges, two hundred and twelve academies, and numerous parish schools. The number of archbishops had increased to seven, while there were forty-three dioceses and three apostolic vicariates in the country, with two thousand two hundred and thirty-five priests and a Catholic population of four and a half millions.



MOST REV. F. P. KENRICK (b. 1797 ; d. 1863).

58. Since 1860, notwithstanding the long and bloody civil war, the diminution of immigration, and many difficulties and trials, the Church has steadily advanced numerically, materially, and spiritually. Prejudice has to a great extent died out ; the laity have become better instructed and more sincerely attached to the faith ; the clergy are indefatigable and disinterested, the epis-

Name some of the laymen who have zealously defended the Church. 57. How was the school question solved? How many colleges and academies were there in 1860? Give other statistics. 58. What of the Church since 1860?

copacy full of zeal and energy; and nowhere else in the Church is found more perfect union or generous co-operation in all religious enterprises.

59. Present Condition of the Church in the United States.—One hundred years have passed since the States were made an apostolic prefecture. Since then the limits of the States have grown until they extend from ocean to ocean and from the gulf to the lakes. The popu-



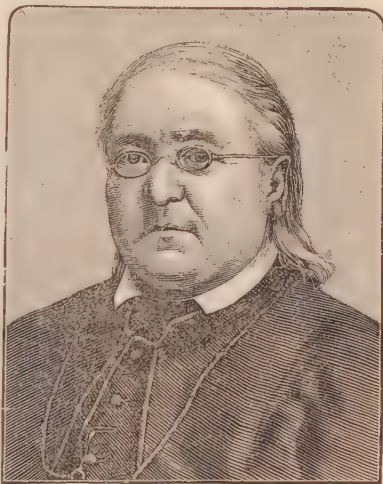
CARDINAL McCLOSKEY (b. 1810).

lation of the country, which was then about three millions, has increased and multiplied until it is now over fifty millions. The prefecture-apostolic was raised to a bishopric, and then to an archbishopric. Its limits have been extended, its territory divided and subdivided, until there are twelve archbishoprics and one cardinal (Most Rev. John McCloskey, Archbishop

of New York, created Cardinal by Pope Pius IX. in March, 1875), fifty-one bishoprics, nine apostolic vicariates, and one prefecture-apostolic. The number of priests has grown from twenty-five to six thousand eight hundred and thirty-five, while the Catholic population, which was then about thirty thousand, has increased to nearly eight millions, exceeding the membership of any six Protestant denominations in the country.

59. How long since the States were made an apostolic prefecture? There are now how many archbishoprics? how many bishoprics? how many vicariates? How many priests are there now? What is the present Catholic population?

60. We then had no ecclesiastical seminaries, we now have twenty-two; there was not a college then in the land, we now have eighty-seven; no academies then existed, there are now five hundred and ninety-nine; not a Catholic school was then to be found, now there are two thousand five hundred and thirty-two, in which nearly half a million children receive a good and Christian education. No religious order then had an establishment in the United States (that of the Ursulines at New Orleans being then in Spanish possessions); at present there are twenty-two orders and congregations of men and some forty-five of women, possessing numerous establishments throughout the Union. Our growth in charitable institutions and churches has been equally remarkable, and some of the grandest Christian monuments in the land have been reared by the Catholic Church.



MOST REV. M. J. SPALDING (b. 1810; d. 1872).

61. Review.—The treaty of Westphalia, which proclaimed the territorial results of the Church's triumph over Protestantism in religion, marked also the beginning of the apostasy of Catholic princes. Europe had passed from feudalism to absolute monarchies. Into the diplomacy, aim, and life of absolutism Protestantism had in-

60. How many ecclesiastical seminaries have we now? how many colleges? how many academies? how many Catholic schools? How many children are educated in them? How many religious orders and congregations are there now?

fused its disintegrating spirit. The Church was banished from diplomatic circles, and secularism became the aim of kings. Louis XIV. of France led the way. He encroached on the spiritual authority of the Church to increase his own prerogatives; he seized ecclesiastical property to augment his own revenues and to reward the military leaders who extended his power; he detached bishops from the Papacy to bind them the more servilely



ORESTES A. BROWNSON (b. 1803; d. 1876).

to his own throne, and he brought the Church of France to the verge of schism to gratify his own inordinate ambition.

62. Europe imitated his example, and in Spain, and Portugal, and Italy, and Austria God's Church was fettered by princes who, professing to be her children, held nothing sacred save their own royalty. By them and their ministers the Papacy was insulted, faithful bishops

persecuted, monastic orders harassed, the Jesuits suppressed, missions abandoned and ruined, public morality outraged, infidelity covertly propagated, and religion brought into disrespect. Faithless to the Church, they were also an evil to their states. Around their thrones was gathered all the splendor of hated privileged classes, while in the nation uncared-for poverty, unsolaced misery,

61. What is said of the treaty of Westphalia? What became the aim of kings? Who led the way? Narrate what was done by Louis. 62. What did the Church suffer from princes and ministers? What was the condition of the nations?

unfed famine, and unhoused destitution were taxed and burdened until discontent assumed gigantic proportions and men stood ready for any crime. By the aid of absolutism, its negligences, crimes, and abuses, and the weakness and worldly spirit created in the national churches by secularism, infidelity, which had risen in England and passed into France, spread over Europe and permeated all classes of society.

63. Princes had persecuted and enslaved and, as far as possible, destroyed Christ's religion of love and mutual support, and in its place they found themselves surrounded and hemmed in and threatened by a doctrine of implacable hatred. Financially bankrupt, politically incompetent, socially corrupt, persecutors in religion, absolute monarchies beheld the gathering storm which they had neither the means nor the wisdom nor the courage to breast. The French Revolution then, the natural offspring of absolutism and infidelity, burst over Europe. Paris was its centre, France its recruiting camp, and Europe its prey.

64. It started out to obtain the redress of just grievances, but, uncontrolled and uncontrollable, it soon proclaimed that its mission was to destroy, to tear down, to scatter, and to obliterate. Thrones crumbled and altars disappeared. A civil constitution was made for the clergy, then God was legislated out of existence and Reason was enthroned on the altar of Notre Dame. It claimed a hundred thousand victims, and established tribunals, and erected guillotines, and made butchery a holiday. It dyed its hands in the best blood of France: Louis XVI. was beheaded; bishops and priests and monks were massacred; nuns and innocent women were dragged to death,

How was infidelity spread over Europe? 63. Having destroyed religion, in what position did princes now find themselves? What now burst over Europe? 64. For what did the Revolution start out? Outline what is told of it.

and when there remained nothing more of noble and virtuous to exterminate, like some unnatural beast it turned on its own offspring, and the throes and dying agony and shrieks of one vile faction after another furnished sport for a Parisian mob.

65. Europe armed against it, yet for twenty-odd years, whether as an uncontrollable faction or as a mighty empire under the great Napoleon, it had in its service the best armies and generals of modern times, and defied coalitions. It marched in triumph over Europe, and no throne was left unshaken and but few standing. In the last years of its victories it thirsted for universal empire, and sought to make God's Church a participant of its crime. When the day of its downfall came Europe was scarcely recognizable. The limits of states had been changed, institutions of a thousand years had disappeared, immemorial traditions had been forgotten, the prejudices of generations had died out, and the tendencies of modern civilization had in a few years advanced a century.

66. Of all powers the Church had suffered the most. She was despoiled in France, Germany, Belgium, Italy, and Spain. Her treasures of art were pillaged and scattered, her jewels, relics, and sacred vessels stolen, and her institutions of learning suppressed. Twice had the victorious Revolution imprisoned her supreme head, and it had proscribed her faith and persecuted and exiled her ministers. She resisted courageously, and she labored patiently and hopefully. The Revolution sought to destroy, she strove to save; it breathed only hatred, she spoke only of love. Little by little the fever frenzy died out and men began to turn to her. Napoleon gave her freedom of worship, and while he pretended to build her

65. For how long did the Revolution withstand armed Europe? What is said of its last years? What was the condition of Europe after its downfall? 66. Narrate how the Church and her supreme head suffered during this period.

up with one hand, with the other he labored to enchain her to his imperial throne. Again she resisted, and on the head of the mightiest of warriors, in the heyday of his victories, she pronounced sentence of excommunication.

67. Napoleon fell. Europe again enjoyed peace, and then, like the sun-burst after the storm, God's truth, free and disenthralled, came forth to enlighten and to guide. Men gathered around the grand old Church which had weathered so many storms, and prejudice against her grew more and more feeble. In France, in Germany, and then throughout Europe a great religious revival took place, which, though interrupted at times, has never ceased to grow. Arts and literature again rallied to her defence, and men of genius found their delight and glory in her praise and service. She reorganized her forces in Holland, obliterated the penal laws in Great Britain, re-established her hierarchies in England and Scotland, and built churches and founded institutions in the cities of Calvin and Knox. Educational establishments sprang into existence, old religious orders were revived, new ones founded, confraternities spread over Europe, pious associations were formed, and clergy and laity vied in zeal in upholding the true and propagating the good. Never before had such universal activity existed in her bosom, and never had her children been more thoroughly organized or more enthusiastically united. Deprived of temporal supremacy, of political influence, and of great wealth, she stood before the world as the greatest of moral powers, resting on the consciences and hearts of her children, and upheld by the mighty empire of souls, which is invulnerable and immortal.

68. To the old missionary fields from which absolu-

How did Napoleon treat the Church? What occurred in the heyday of his victories? 67. What followed the downfall of Napoleon? Give an outline of what was now done by the Church. What was now the position of the Church?

tism had banished her she sent new apostles, while at home she organized her children and founded institutions, and trained heroes to invade the world and carry the tidings of Christ's resurrection to all the children of men who sat in the shadow of death. In Greece and Turkey, in Asia Minor, Syria, Palestine, Egypt, and Abyssinia, she founded churches and gathered the wandering children of Christ into her fold, while neither Moslem hatred, nor savagery, nor Protestant supremacy, nor pestilential climates could exclude her from northern, central, and southern Africa. In India, Cochin China, Siam, China, Corea, Japan, the Philippine and Ladrone Islands, she continued the work commenced by a Francis Xavier, a Ricci, and a De Nobili. Beneath the southern cross also, in the islands of Australasia, she planted the cross of Christ, and founded and organized a Church which has astonished the world by its growth and energy. The hundred islands of Polynesia also have been visited by her messengers of peace and hope, who have done there an abiding work. In all South and Central America, in Mexico and the West Indies, her stately fabric has grown notwithstanding adverse circumstances and the opposition of men.

69. In Canada, and by the lakes, and along the rivers, and over the plains, and in the forests and mountains of the United States her apostles planted the faith amid difficulties, and dangers, and trials, and privations of which neither Peter nor Paul ever dreamed. And after the French Revolution had buried in a common grave absolutism and secularism and penal laws, and Anglo-Saxon cruelty had exterminated the red man from North America, from almost a nonentity in the United States she has grown and spread out, and built up and or-

68. What did the Church now do in the old missionary fields? What was done by her in the East and in Africa? Give some account of her missionary work in India and in other countries during this period.

ganized, until to-day she is the most numerous and powerful religious body in the great republic.

70. Through nineteen hundred years God's Church has come down to us. The powers of the earth have failed to destroy her. She buried the Roman Empire, she survived the barbarian invasions, she resisted Mohammedan hordes, and she has brought to naught all the machinations of her enemies. Heresies have failed to disrupt her and schism to weaken her. Scandals have only brought out the more prominently her inherent sanctity and the greatness of her mission. She has built up Christian civilization, its arts, its literature, its learning, and its monuments. She has preserved the wisdom of all past generations, and furnishes ideals for all future aspirations. To all the nations and peoples and tribes of the earth she has preached the word of Christ, and no land is without its apostles, its martyrs, and its glories. Those who have refused to hearken to her voice have either failed to rise or have sunk into degradation or oblivion, while to the nations baptized and trained by her hand she has given so much of her own great character and ardent love of liberty that to-day they are the masters of the earth.

69. What is said of her apostles in Canada and the United States? What is the condition of the Church in our country to-day? 70. Through how many years has the Church come down to us? Against what has she contended? How has she been affected by heresies? by schism? by scandals? What has she built up? What has she done for the nations and peoples? What has been the fate of those who have refused to hearken to her? What has she done for the nations baptized and trained by her?

APPENDIX.

LIST OF ROMAN PONTIFFS,

WITH BIRTHPLACE, DATES OF ACCESSION AND DEATH, AND LENGTH OF PONTIFICATE, AS IN THE BASILICA OF ST. PAUL, ROME.

NAME.	Date of Accession.	Date of Death.	Duration of Pontificate.		
	A.D.	A.D.	Y.	M.	D.
St. Peter, Native of Bethsaida in Galilee, Prince of the Apostles, who received from our Lord and Saviour Jesus Christ the Supreme Pontificate, to be transmitted to his successors; and, having resided for a time at Antioch, established his See at Rome, where he suffered martyrdom on the 29th of June, 67.....	...	...	25	2	7
3. St. Linus, Volterra, Mart.....	67	78	11	3	12
3. St. Cletus, Rome, Mart.....	78	90	12	1	11
4. St. Clement I., Rome, Mart.....	90	100	10	2	10
5. St. Anacletus, Greece, Mart.....	100	112	12	10	7
6. St. Evaristus, Syria, Mart.....	112	121	9	7	2
7. St. Alexander I., Rome, Mart.....	121	132	10	7	3
8. St. Sixtus I., Rome, Mart.....	132	142	9	3	21
9. St. Telesphorus, Greece, Mart.....	142	154	11	3	21
10. St. Hyginus, Greece, Mart.....	154	158	4	3	8
11. St. Pius I., Aquileia, Mart.....	153	167	8	3	3
12. St. Anicetus, Syria, Mart.....	167	175	8	4	20
13. St. Soter, Naples, Mart.....	175	182	7	3	21
14. St. Eleutherius, Epirus, Mart.....	182	193	11	4	5
15. St. Victor I., Africa, Mart.....	193	203	10	2	10
16. St. Zephyrinus, Rome, Mart.....	203	220	17	2	10
17. St. Calixtus I., Rome, Mart.....	221	227	5	2	10
18. St. Urban I., Rome, Mart.....	227	231	6	7	4
19. St. Pontian, Rome, Mart.....	233	238	5	2	7
20. St. Anterus, Greece, Mart.....	238	239	1	1	10
21. St. Fabian, Rome, Mart.....	240	253	13	1	10
22. St. Cornelius, Rome, Mart.....	254	255	1	10	0
23. St. Lucius I., Rome, Mart.....	255	257	1	4	12
24. St. Stephen I., Rome, Mart.....	257	260	3	3	20
25. St. Sixtus II., Greece, Mart.....	260	261	0	11	13
26. St. Dionysius, Turin.....	261	272	11	3	14
27. St. Felix I., Rome, Mart.....	272	275	2	5	25
28. St. Eutychian, Tuscany, Mart.....	275	283	8	10	3
29. St. Caius, Dalmatia, Mart.....	283	296	12	4	9
30. St. Marcellinus, Rome, Mart.....	296	304	7	11	3
31. St. Marcellus I., Rome, Mart.....	304	309	4	1	21
32. St. Eusebius, Calabria.....	309	311	2	1	25
33. St. Melchiades, Africa.....	311	314	3	7	7
34. St. Sylvester I., Rome.....	314	337	23	10	27
35. St. Marcus, Rome.....	337	340	2	8	21
36. St. Julius I., Rome.....	341	352	11	2	6
37. St. Liberius, Rome.....	352	363	10	7	2
38. St. Felix II., Rome.....	363	365	1	3	2
39. St. Damasus, Spain.....	366	384	18	2	10

NAME.	Date of Accession.	Date of Death.	Duration of Pontificate.		
	A.D.	A.D.	Y.	M.	D.
40. St. Siricius, Rome.....	384	398	13	1	10
41. St. Anastasius I., Rome.....	399	402	2	10	6
42. St. Innocent I., Albano.....	402	417	15	2	20
43. St. Zozimus, Greece.....	417	418	1	9	9
44. St. Boniface I., Rome.....	418	423	4	9	23
45. St. Celestine I., Rome.....	423	432	9	10	9
46. St. Sixtus III., Rome.....	432	440	8	1	14
47. St. Leo I. (the Great), Tuscany.....	440	461	21	1	13
48. St. Hilary, Sardinia.....	461	468	6	3	10
49. St. Simplicius, Tivoli.....	468	483	15	0	6
50. St. Felix III., Rome.....	483	492	8	11	18
51. St. Gelasius I., Africa.....	492	496	4	8	18
52. St. Anastasius II., Rome.....	496	498	1	11	24
53. St. Symmachus, Rome.....	498	514	15	7	27
54. St. Hormisdas, Frosinone.....	514	523	9	0	11
55. St. John I., Tuscany, Mart.....	523	526	2	9	5
56. St. Felix IV., Benevento.....	526	530	4	2	13
57. Boniface II., Rome.....	530	532	2	0	26
58. John II., Rome.....	532	535	2	4	25
59. St. Agapitus, Rome.....	535	536	0	10	19
60. St. Silverius, Frosinone, Mart.....	536	538	2	0	12
61. Vigilius, Rome.....	538	555	16	0	0
62. Pelagius I., Rome.....	555	560	4	10	18
63. John III., Rome.....	560	573	12	11	26
64. Benedict I., Rome.....	574	578	4	1	28
65. Pelagius II., Rome.....	578	590	11	2	10
66. St. Gregory I. (the Great), Rome.....	590	604	13	6	10
67. Sabinianus, Volterra.....	604	606	1	5	9
68. Boniface III., Rome.....	607	607	0	8	22
69. St. Boniface IV., Marso.....	608	615	6	8	22
70. St. Adeodatus I., Rome.....	615	619	3	0	20
71. Boniface V., Naples.....	619	625	5	10	0
72. Honorius I., Capua.....	625	638	12	11	17
73. Severinus, Rome.....	640	640	0	2	4
74. John IV., Dalmatia.....	640	642	1	9	18
75. Theodorus I., Greece.....	642	649	6	5	19
76. St. Martin I., Todi, Mart.....	649	655	6	2	11
77. St. Eugenius I., Rome.....	655	656	1	7	14
78. St. Vitalian, Segni.....	657	672	14	5	29
79. Adeodatus II., Rome.....	672	676	4	2	5
80. Domnus I., Rome.....	676	678	1	2	10
81. St. Agatho, Greece.....	678	682	3	4	14
82. St. Leo II., Sicily.....	682	683	0	10	18
83. St. Benedict II., Rome.....	684	685	0	10	12
84. John V., Antioch.....	685	686	1	0	11
85. Conon, Thracia.....	686	687	0	11	0
86. St. Sergius I., Siculiana.....	687	701	13	8	22
87. John VI., Greece.....	701	705	3	2	12
88. John VII., Greece.....	705	707	2	7	17
89. Sisinnius, Syria.....	708	708	0	0	20
90. Constantine, Syria.....	708	715	7	0	15
91. St. Gregory II., Rome.....	715	731	15	8	23
92. St. Gregory III., Syria.....	731	741	10	8	20
93. St. Zacharias, Greece.....	741	752	10	3	14
94. Stephen II., Rome.....	752	752	0	0	3
95. Stephen III., Rome.....	752	757	5	0	29

NAME.	Date of Accession.	Date of Death.	Duration of Pontificate.		
	A.D.	A.D.	Y.	M.	D.
96. St. Paul I., Rome.....	757	767	10	1	0
97. Stephen IV., Syracuse.....	768	771	3	5	27
98. Adrian I., Rome.....	771	795	23	10	17
99. St. Leo III., Rome.....	795	816	20	5	16
100. Stephen V., Rome.....	816	817	0	7	0
101. St. Paschal I., Rome.....	817	824	7	0	17
102. Eugenius II., Rome.....	824	827	3	6	0
103. Valentine, Rome.....	827	827	0	1	10
104. Gregory IV., Rome.....	827	844	16	0	0
105. Sergius II., Rome.....	844	847	2	11	26
106. St. Leo IV., Rome.....	847	855	8	3	6
107. Benedict III., Rome.....	855	858	2	6	10
108. St. Nicholas I. (the Great), Rome.....	858	867	9	6	20
109. Adrian II., Rome.....	867	872	4	10	16
110. John VIII., Rome.....	872	882	10	0	1
111. Marinus I., Gallicia.....	882	884	1	5	0
112. Adrian III., Rome.....	884	885	1	4	0
113. Stephen VI., Rome.....	885	891	6	0	9
114. Formosus, Ostia.....	891	896	4	6	0
115. Boniface VI., Rome.....	896	896	0	0	15
116. Stephen VII., Rome.....	897	898	1	2	0
117. Romanus, Gallese.....	898	898	0	3	21
118. Theodorus II., Rome.....	898	898	0	0	20
119. John IX., Tivoli.....	898	900	2	0	15
120. Benedict IV., Rome.....	900	903	3	2	0
121. Leo V., Ardea.....	903	903	0	1	26
122. Christopherus, Rome.....	903	904	0	6	0
123. Sergius III., Rome.....	904	911	7	3	0
124. Anastasius III., Rome.....	911	913	2	2	0
125. Landus, Sabina.....	913	914	0	6	17
126. John X., Ravenna.....	915	928	14	2	3
127. Leo VI., Rome.....	928	929	0	8	5
128. Stephen VIII., Rome.....	929	931	2	1	12
129. John XI., Rome.....	931	936	4	10	0
130. Leo VII., Rome.....	936	939	3	6	10
131. Stephen IX., Rome.....	939	942	3	4	5
132. Marinus II., Rome.....	943	946	3	6	13
133. Agapitus II., Rome.....	946	956	10	3	0
134. John XII., Rome.....	956	964	7	9	4
135. Benedict V., Rome.....	964	965	1	1	12
136. John XIII., Rome.....	965	972	6	11	5
137. Benedict VI., Rome.....	972	973	1	3	0
138. Domnus II., Rome.....	973	973	0	3	0
139. Benedict VII., Rome.....	975	984	9	5	0
140. John XIV., Pavia.....	984	985	0	8	10
141. Boniface VII., France.....	985	985	0	7	15
142. John XV., Rome.....	985	996	10	4	12
143. John XVI., Rome.....	996	996	0	4	12
144. Gregory V., Germany.....	996	999	2	8	0
145. John XVII., Rome.....	999	999	0	10	0
146. Sylvester II., France.....	999	1003	4	1	9
147. John XVIII., Rome.....	1003	1003	0	4	25
148. John XIX., Rome.....	1003	1009	5	7	28
149. Sergius IV., Rome.....	1009	1012	2	8	13
150. Benedict VIII., Rome.....	1012	1024	11	11	11
151. John XX., Rome.....	1024	1033	9	3	8

NAME.	Date of Accession.	Date of Death.	Duration of Pontificate.		
	A.D.	A.D.	Y.	M.	D.
152. Benedict IX., Rome.....	1033	1044	11	0	0
153. Gregory VI., Rome (abdicated in 1046)...	1044		2	8	0
154. Clement II., Saxony.....	1046	1047	0	9	15
155. Damasus II., Bavaria.....	1048	1048	0	0	23
156. St. Leo IX., Germany.....	1049	1054	5	7	7
157. Victor II., Svevia.....	1055	1057	2	3	15
158. Stephen X., Germany.....	1057	1058	0	7	27
159. Benedict X.....	1058		0	9	20
160. Nicholas II., France.....	1059	1061	2	6	25
161. Alexander II., Milan.....	1061	1073	11	6	21
162. St. Gregory VII., Soana.....	1073	1085	12	1	3
163. Victor III., Benevento.....	1087	1087	0	4	26
164. Urban II., Reims.....	1088	1099	11	4	18
165. Paschal II., Tuscany.....	1099	1118	18	5	7
166. Gelasius II., Gaeta.....	1118	1119	1	0	4
167. Calixtus II., Burgundy.....	1119	1124	5	10	12
168. Honorius II., Bologna.....	1124	1130	5	1	25
169. Innocent II., Rome.....	1130	1143	13	8	9
170. Celestine II., Citta di Castello.....	1143	1144	0	5	13
171. Lucius II., Bologna.....	1144	1145	0	11	14
172. B. Eugenius III., Montemagno.....	1145	1153	8	4	10
173. Anastasius IV., Rome.....	1153	1154	1	4	24
174. Adrian IV., England.....	1154	1159	4	8	29
175. Alexander III., Siena.....	1159	1181	21	11	22
176. Lucius III., Lucca.....	1181	1185	4	2	18
177. Urban III., Milan.....	1185	1187	1	10	25
178. Gregory VIII., Benevento.....	1187	1187	0	1	27
179. Clement III., Rome.....	1187	1191	3	3	8
180. Celestine III., Rome.....	1191	1198	6	9	9
181. Innocent III., Anagni.....	1198	1216	18	6	9
182. Honorius III., Rome.....	1216	1227	10	8	0
183. Gregory IX., Anagni.....	1227	1241	14	5	2
184. Celestine IV., Milan.....	1241	1241	0	0	17
185. Innocent IV., Genoa.....	1243	1254	11	5	14
186. Alexander IV., Anagni.....	1254	1261	6	5	13
187. Urban IV., Troyes.....	1261	1264	3	1	4
188. Clement IV., France.....	1265	1269	3	9	0
189. B. Gregory X., Piacenza.....	1271	1276	4	4	10
190. Innocent V., Savoy.....	1276	1276	0	5	2
191. Adrian V., Genoa.....	1276	1276	0	1	9
192. John XXI., Lisbon.....	1276	1277	0	8	5
193. Nicholas III., Rome.....	1277	1280	2	8	29
194. Martin IV., France.....	1281	1285	4	1	7
195. Honorius IV., Rome.....	1285	1287	2	0	1
196. Nicholas IV., Ascoli.....	1288	1292	4	1	14
197. St. Celestine V., Lavoro (resigned).....	1294		0	5	8
198. Boniface VIII., Anagni.....	1294	1303	8	9	18
199. B. Benedict XI., Treviso.....	1303	1304	0	8	5
200. Clement V., Fr. (removed to Avignon)...	1305	1314	8	10	15
201. John XXII., France.....	1316	1334	18	3	28
202. Benedict XII., France.....	1334	1342	7	4	7
203. Clement VI., France.....	1342	1352	10	6	28
204. Innocent VI., France.....	1352	1362	9	8	25
205. B. Urban V., France.....	1362	1370	8	1	22
206. Gregory XI., Fr. (restored See to Rome)...	1370	1378	7	2	28
207. Urban VI., Naples.....	1378	1389	11	6	6

NAME.	Date of Accession.	Date of Death.	Duration of Pontificate.		
	A.D.	A.D.	Y.	M.	D.
208. Boniface IX., Naples.....	1389	1404	14	11	1
209. Innocent VII., Sulmona.....	1404	1406	2	0	21
210. Gregory XII., Venice (resigned—).....	1406		2	6	4
211. Alexander V., Bologna.....	1409	1410	0	10	8
212. John XXIII., Naples (resigned 1415).....	1410		5	0	13
213. Martin V., Rome.....	1417	1431	13	3	10
214. Eugenius IV., Venice.....	1431	1447	15	11	20
215. Nicholas V., Sarzana.....	1447	1455	8	0	20
216. Calixtus III., Spain.....	1455	1458	3	3	29
217. Pius II., Siena.....	1458	1464	5	11	26
218. Paul II., Venice.....	1464	1471	6	10	26
219. Sixtus IV., Savona.....	1471	1484	13	0	4
220. Innocent VIII., Genoa.....	1484	1492	7	10	26
221. Alexander VI., Spain.....	1492	1503	11	0	8
222. Pius III., Siena.....	1503	1503	0	0	16
223. Julius II., Savona.....	1503	1513	9	3	21
224. Leo X., Florence.....	1513	1521	8	8	20
225. Adrian VI., Utrecht.....	1522	1523	1	8	6
226. Clement VII., Florence.....	1523	1534	10	1	5
227. Paul III., Rome.....	1534	1549	15	0	28
228. Julius III., Tuscany.....	1550	1555	5	1	16
229. Marcellus II., Montepulciano.....	1555	1555	0	0	23
230. Paul IV., Naples.....	1555	1559	4	2	7
231. Pius IV., Milan.....	1559	1565	5	11	15
232. St. Pius V., Bosco.....	1566	1572	6	3	24
233. Gregory XIII., Bologna.....	1572	1585	12	10	28
234. Sixtus V., Ancona.....	1585	1590	5	4	3
235. Urban VII., Rome.....	1590	1590	0	0	13
236. Gregory XIV., Cremona.....	1590	1591	0	10	10
237. Innocent IX., Bologna.....	1591	1591	0	2	0
238. Clement VIII., Florence.....	1592	1605	13	1	3
239. Leo XI., Florence.....	1605	1605	0	0	27
240. Paul V., Rome.....	1605	1621	15	8	12
241. Gregory XV., Bologna.....	1621	1623	2	5	0
242. Urban VIII., Florence.....	1623	1644	20	11	21
243. Innocent X., Rome.....	1644	1655	10	3	23
244. Alexander VII., Siena.....	1655	1667	12	1	15
245. Clement IX., Pistoia.....	1667	1669	2	5	19
246. Clement X., Rome.....	1670	1676	6	2	13
247. Innocent XI., Como.....	1676	1689	12	10	22
248. Alexander VIII., Venice.....	1689	1691	1	3	21
249. Innocent XII., Naples.....	1691	1700	9	2	15
250. Clement XI., Urbino.....	1700	1721	20	3	25
251. Innocent XIII., Rome.....	1721	1724	2	9	29
252. Benedict XIII., Rome.....	1724	1730	5	8	23
253. Clement XII., Florence.....	1730	1740	9	6	25
254. Benedict XIV., Bologna.....	1740	1758	17	8	16
255. Clement XIII., Venice.....	1758	1769	10	6	27
256. Clement XIV., S. Angelo in Vado.....	1769	1774	5	4	3
257. Pius VI., Cesena.....	1775	1799	24	6	14
258. Pius VII., Cesena.....	1800	1823	23	5	6
259. Leo XII., Spoleto.....	1823	1829	5	4	13
260. Pius VIII., Cingoli.....	1829	1830	1	8	0
261. Gregory XVI., Belluno.....	1831	1846	15	3	29
262. Pius IX., Sinigaglia.....	1846	1878	31	7	20
263. Leo XIII., gloriosamente regnante.....	1878				

EXPLANATION OF THE LIST.

THE foregoing list of the Popes is taken from the series of portraits, painted in medallions, on the nave walls of the Basilica of St. Paul, on the Cstian Way, near Rome. This magnificent church was built over the tomb of the great Apostle, under the reign of Constantine the Great, by Pope St. Sylvester, about the year A.D. 320. The portrait of that Pope, and of Marcus, his successor, and of the thirty-three Popes who had preceded them, were all painted apparently by the same hand. The portraits of the succeeding Popes were generally added, one by one, by different hands, probably soon after death, and by the care of their successors. This, however, seems to have been omitted in some instances, possibly on account of the troublous times; for we find that the series has been continued by medallions of two or three Popes evidently executed by the same artist. The most considerable interruption of such a character was in the fourteenth and fifteenth centuries, when seven medallions seem to have been painted during the reign of Martin V.

This is the largest and most interesting series of historical portraits in existence. Artists are able to read, as it were, and recognize the work of a painter as easily and as surely as ordinary mortals read and recognize the varying handwriting of individuals. Even in the case of the earlier Popes before St. Sylvester, they see evidences that the artist was in possession of such knowledge as enabled him to give to each face the marked individuality of a portrait. For the subsequent Popes down to the present time there is no difficulty. However imperfect the workmanship, even in the mediæval centuries, and although the fading colors may have been retouched by equally unskilful hands, it is always evident that the painter originally presented the features of a real face—not an ideal or fancy sketch.

The Basilica of St. Paul was destroyed by fire in 1823 and this series of portraits unfortunately perished in the flames. But half a century before all these portraits had been carefully engraved on copperplate and published. From these engravings Pope Pius IX. has caused the portraits to be reproduced in imperishable mosaics, and they again decorate the nave of the splendid Basilica of St. Paul, which has been rebuilt, and which he consecrated a few years ago. From the copperplates other copies have been made in copperplate, steel, lithograph, and photograph, of various sizes, and may be easily obtained. Under each medallion in the Church was an inscription giving the name of the Pontiff, and the length of his pontificate. Ordinarily, in the case of contemporary Popes, this is testimony of the highest character. Where, as in the case of the earlier Popes, the inscription could only give the judgment of the painter as to dates long past, it obviously cannot claim the same high value. It might be, and in some cases has been, held to be uncertain, and in others erroneous. Some Popes, also, have been inserted in this list, doubtless in deference to the claims urged at the time by their adherents, and perhaps for the sake of peace. A more critical and impartial spirit has doubted or denied their right to such honor, and classed them as Antipopes. In these two points we find the explanation of the difference between this list of Popes and those found elsewhere. We give the list as published in the *Gerarchia Cattolica*, Rome, 1875, with a few corrections, which were evidently typographical errors.

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- Julius II., Pope*—labored for the preservation and extension of the Pontifical States, 489.
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- Justinian*—an emperor of the East who cruelly maltreated Pope Vigilius because he would not approve the Three Articles, 371.
- Justinian II.*—an emperor of the East who abolished celibacy of the clergy, 376.
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- MacMahon, Marshal*—a president of the French Republic, 644.
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- Marcian*—an emperor of the East who opposed the Eutychian heresy, 369.
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- Marius, St.*—martyred under Hadrian, 263.
- Mark, St.*—wrote one of the gospels; preached in Egypt, first bishop of Alexandria, 292.
- Martel, Charles*—a king of France who, aided by Count Eudes, defeated the Mohammedans at Poitiers, 365.
- Martin, St.*—a bishop of Tours, who founded the monasteries of Le-gugé and Marmoutier, 344.
- Martin I., Pope*—condemned the "Ty-pus" of Constans and was cruelly treated therefor, 375.
- Martin V., Pope*—his election by the Council of Constans, calls the Council of Basle, 482.
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- Maximilian*—a duke of Bavaria and head of the Catholic League, 510.
- Maximilian Joseph*—a king of Bavaria; persecutions of the Church during his reign, 655.
- Maximin*—a Roman emperor who persecuted the Christians, 273; death, 284.
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- Nestorius*—a heretic who taught that there were two persons in Jesus Christ, and denied the divine maternity of the Blessed Virgin, 325; condemned by the Council of Ephesus, 326; death, 327.
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- Pius V., Pope St.*—excommunicates Queen Elizabeth, 547; his labors to enforce the decrees of the Council of Trent, 564–65; forms an alliance against the Turks, 578.
- Pius VI., Pope*—his struggle against Febronianism, 603, 610–11; condemns the civil constitution of the French clergy, 625; is cruelly treated by the French, 631; appoints the first bishop in the U. S., 697.
- Pius VII., Pope*—his election, 632; makes a concordat with Napoleon, 633; crowns Napoleon, 634; his struggle with Napoleon, 635; is cruelly treated by Napoleon, is exiled from Rome, 636; re-established in Rome by the Holy Alliance, 641; his relations with Louis XVIII., 643; re-establishes the Society of Jesus and other orders, and labors for the freedom of the Church, 671.
- Pius VIII., Pope*—his reign, 671; re-organizes hierarchies in South America, 685.
- Pius IX., Pope*—driven from Rome, restored by the French, 644, 672; re-establishes the Catholic hierarchy in Holland, 651; restores the English hierarchy, 668; his long reign and many labors, proclaims the dogma of the Immaculate Conception, 672; the Vatican Council, Papal Infallibility, invasion of Rome, his death, 673.
- Pliny (the younger)*—a Roman governor of Bithynia; testified to the good conduct of the Christians, 261.
- Plunket, Oliver*—an archbishop of Armagh put to death under Charles II., 558.
- Pole, Cardinal*—an archbishop of Canterbury and papal legate, 545.
- Polycarp, St.*—a bishop of Smyrna martyred under Marcus Aurelius, 265.

Pombal, Marquis of—a Portuguese statesman who persecuted the Jesuits, 609.

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- Ricci, Matteo*—his missionary labors in China, 587.
- Richard I., Cœur de Lion*—a king of England and leader in the third Crusade, 426.
- Richelieu, Cardinal*—his policy during the Thirty Years' War, 510; ends the religious struggle in France, 525.
- Robert*—an abbot of Molesme, and founder of the Cistercians, 449.
- Roman Empire*—downfall of the, 310-13; restoration of on a Christian basis by the coronation of Charlemagne, 393-94.
- Rome*—capital of the Roman Empire; here St. Peter established his see as head of the Church, 252.
- Rudolph*—a king of Germany, 438.
- Saberet*—a king of Essex converted by St. Mellitus, 358.
- Sahag*—a patriarch who translated the Bible into Armenian, 307.
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- Sales, St. Francis de*—a doctor of the Church; founder of the Visitation Nuns, 574; his triumphs over Calvinism, 576.
- Sapor*—a Persian king who defeated Valerian and put him to death, 284.
- Sapor II.*—a Persian king who persecuted the Christians, 307.
- Saul (St. Paul)*—a Pharisee who persecuted the Christians; is stricken with blindness while journeying to Damascus, 251; is converted, baptized, and becomes the apostle of the gentiles, 252; he preaches in Syria, Greece, Rome. etc., 253; suffers martyrdom at Rome, 254.
- Saxe, Maurice de*—general of Charles V.'s army; his treachery, 509.
- Schall, Adam*—a Jesuit missionary in China, 587.
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- Scholars*—early scholars, 395; among the celebrated scholars of the Middle Ages were: St. Anselm of Canterbury, Peter Lombard, Abelard, John of Salisbury, Alexander of Hales, William of Auvergne, Albert the Great, St. Thomas of Aquinas, St. Bonaventure, Roger Bacon, John Duns Scotus, John of Paris, William Occam, John Gerson, and Peter d'Ailly.
- Sebastian, St.*—a Roman martyred under Diocletian, 282.
- Secundinus, Auxilius, and Isserinus*—bishops associated with St. Patrick in the conversion of Ireland, 308.
- Sergius*—a heretical patriarch of Constantinople, author of the Monothelite heresy, 373.
- Servetus, Michael*—one of the victims of Calvin's persecutions, 521.
- Seventy Years' Captivity*—its beginning, 475; results of the Captivity, its end, 477.
- Severus, Alexander*—a Roman emperor who attempted to carry out the scheme of Heliogabalus, 272.
- Severus, Septimius*—a Roman emperor who persecuted the Christians; martyred Sts. Irenæus, Perpetua, and Felicitas, 271; death, 284.
- Seymour, Edward*—Duke of Somerset; an English statesman, protector and guardian of Edward VI., 537, 541; his attempt to pervert the Irish, 551.
- Seymour, Jane*—third wife of Henry VIII., 531.

- Sigismund*—an emperor of Germany ; his efforts to end the schism of the West, 482.
- Simeon, St.*—third bishop of Jerusalem ; suffered martyrdom, 261.
- Simon, St.*—one of the apostles ; preached in Mesopotamia and Persia, 252.
- Sisters*—see *Religious*.
- Sixtus III., Pope St.*—approved the Council of Ephesus, 327.
- Sixtus IV., Pope*—his bull authorizing the establishment of the Spanish Inquisition, 467 ; his efforts to mitigate its evils, 469.
- Sixtus V., Pope*—suppressed nepotism, 565.
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- Societies*—for the Propagation of the Faith, of St. Vincent de Paul, or the Holy Childhood, 647 ; Leopoldine Association, Association of Louis, St. Francis Xavier Association, 675 ; the Picpus Society, 676.
- Southwell, Robert*—an English Jesuit and poet put to death in Elizabeth's reign, 548.
- Spain*—conversion of the Arian Visigoths, 354 ; the Church under Pelayo, 401 ; under Ferdinand and Isabella, 465 ; the Inquisition 467 ; struggle with the Papacy 607 ; war against the Jesuits, 609 ; effects of the Revolution, 638 ; the Church under Ferdinand VII. and Maria Christina, 648.
- Spalding, M. J.*—an archbishop of Baltimore and eminent Catholic writer, 700.
- Spenser, Edmund*—his picture of the Irish under Elizabeth, 553.
- St. Bartholomew Massacre*, 525.
- Stephen of Tigerno*—founder of the Order of Grammont, 449.
- Stephen, St.*—the proto-martyr stoned to death, 251.
- Stephen, Pope St.*—validity of baptism by heretics agitated during this pontificate, 289.
- Sweden*—conversion of, 404 ; apostasy of, 512.
- Sylvester II., Pope*—aided in the intellectual awakening of Italy, 415 ; endeavored to unite the princes of Christendom for a holy war, 420.
- Symphorosa, St.*—she and her seven sons suffered martyrdom under Hadrian, 263.
- Talbot, Peter*—an archbishop of Dublin, martyred under Charles II., 558.
- Talleyrand-Périgord*—a bishop of Autun ; his proposal to confiscate all Church property, 623.
- Tanucci*—a Neapolitan statesman ; persecutes the Jesuits, 609.
- Tartars*—conversion of, 405.
- Telesphorus, Pope St.*—martyred by Hadrian, 263.
- Templars*—see *Knights*.
- Temple, The*—destroyed during the siege of Jerusalem by Titus, 256.
- Teresa, St.*—reformer of the Carmelite Nuns, 574.
- Tertullian*—one of the ablest of the early Christian apologists, 287.
- Tetzel, John*—a Dominican monk attacked by Luther for his methods of preaching indulgences, 506.
- Teutonic Tribes*—conversion of the, 361 ; among those who labored in the conversion of these tribes were : Sts. Fridolin, Columbanus, and Gall, among the Alemanni ; Sts. Rupert and Emmeran, among the Bavarians ; St. Kilian, in Franconia ; St. Cunibert, at Cologne ; Sts. Eloi and Amand, in Belgium ; St. Omer, among the Morini ; St. Livin, among the Brabantins ; St. Willibrord, among the Frisians, 361-63.
- Thaddæus, St. (Jude)*—one of the apostles ; preached the gospel in Arabia, Mesopotamia, and Idumæa, 252.

- Theban Legion, The*—martyred under Maximian, 279.
- Theodore*—an archbishop of Canterbury who, aided by Adrian, established the parochial system and encouraged a taste for learning in England, 398.
- Theodore of Mopsuestia*—in attacking Arianism rejected the idea of a God-man, 324.
- Theodosius the Great*—an emperor of the East; completed the destruction of Arianism, 324.
- Theodosius II.*—an emperor of the East who supported the Eutychian heresy, 367-69.
- Thiers, Adolphe*—a president of the French Republic, 644.
- Thirty Years' War*—its origin and results, 510.
- Thomas, St.*—one of the apostles; preached in Central Asia and India, 252.
- Thomas à Becket, St.*—an archbishop of Canterbury; his struggle to maintain the liberty of the Church, is murdered, 443.
- Thundering Legion, The*—miraculous response to the prayers of, 266.
- Tiene, Gaetano di*—founder of the Theatines, 572.
- Titus*—son of Vespasian and successor as Roman emperor; besieged and destroyed Jerusalem, 256.
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- Trajan*—a Roman emperor who persecuted the Christians, 260; death, 284.
- Treaty*—of Augsburg, its result, 509; of Westphalia, what resulted therefrom, 510.
- "*Truce of God*," *The*, 414.
- Tudor, Elizabeth*—a queen of England; her reign, 545-48; her treatment of Irish Catholics, 552.
- Tudor, Mary*—a queen of England; her reign, 545; re-establishes Catholicity in Ireland, 552.
- Typus*—a celebrated edict issued by Constans II., 375.
- Ulfila*—an Arian bishop who translated the Bible into Gothic, 351.
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- Urban II., Pope*—organized the first Crusade, 420.
- Urban VI., Pope*—results of his election, 478.
- Urban VIII.*—founder of the College of Propaganda, 583.
- Ursuline Nuns*, 574.
- Valens*—a Roman emperor; attempted to revive Arianism; cruelly persecuted the Christians, 323.
- Valentinian*—a Roman emperor who favored and sustained the Christians, 323.
- Valerian*—a Roman emperor who persecuted the Christians; during this persecution Sts. Cyprian, Lawrence, and Cyrillus suffered martyrdom, 275; death, 284.
- Vandals*—invade Gaul and Spain, 311-13.
- Vaughan, Roger W.*—an archbishop of Sydney; his labors in Australia, 684.
- Verus, Lucius*—associate of Marcus Aurelius as Roman emperor, 264.
- Vespasian*—a Roman emperor who devastated Judea and laid siege to Jerusalem, 254.
- Vicar of Christ*—St. Peter established as head of the Church by Christ, 245.
- Victor*—an anti-pope set up by Barbarossa, 440.
- Victor I., Pope*—during this pontificate the dispute on the celebration of Easter nearly disrupted the Church, 289.
- Victor Emmanuel*—a king of Sardinia; his invasion of Rome, 673.
- Vigilius, Pope*—approved the decree of the Fifth Ecumenical Council

- condemning the Three Articles, 371.
- Vincent, St.*—a Spanish deacon martyred by the proconsul Dacian, 282.
- Visigoths*—invade the Roman Empire, 310-13; conversion of the Arian, 355.
- Visitation Nuns*, 574.
- Von Droste Vischering, Clement A.*—an archbishop of Cologne; his persecution by the Prussian government, 658.
- Waldenses*—an heretical sect, 450.
- Wallenstein*—a general of the imperial army in the Thirty Years' War, 510.
- Wibert of Ravenna*—an anti-pope set up against Gregory VII. by Henry IV., 438.
- Wickliffe, John*—author of the Wickliffe heresy, 486.
- Wilfrid, St.*—apostle of Sussex, Eng., 359.
- William*—a king of the Netherlands; his relations with the Church, 651.
- William*—a margrave of Brandenburg; his apostasy, 511.
- William*—an archbishop of Tyre who preached the third Crusade, 426.
- William the Conqueror*—a king of England, 400.
- William III.*—a king of England; his persecution of the Irish Catholics, 558.
- Wiseman, Cardinal N.*—an eminent English churchman and archbishop of Westminster, 668.
- Wolsey, Cardinal*—an archbishop of Canterbury and statesman, 529.
- Writers*—celebrated Catholic, of the Middle Ages, 495; of the 16th century, 579-80; of the 18th century, 646; of Germany, 656-7; of France, 612; of the United States, 701.
- Xavier, St. Francis*—apostle of the Indies; his missionary labors in India, 583; in Japan, 584.

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